

Rituals of the Societas Rosicrucianis in Anglia

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Rituals of the Societas Rosicrucianis in Anglia:

Zelator
Theoricus
Practicus
Philosophus

Foreword

THE Societas Rosicrucianis in Anglia (or "SRIA") i.e. The Rosicrucian Society of England, was founded in 1866 by Robert Wentworth Little, who had apparently previously attained high rank in a Scottish Rosicrucian order: it was this Order which he claimed granted him a charter to open an English version.

The SRIA attracted the membership of a number of talented men in Rosicrucian circles of the 19th Century, including: Frederick Hockley, the crystal-gazer; Kenneth Mackenzie, compiler of "The Royal Masonic Cyclopaedia" – and the three founder members of the Hermetic Order of the Golden Dawn, William Woodman, W. Wynn Westcott, and Samuel Liddell Macgregor Mathers. Lord Lytton (Sir Edward Bulwer-Lytton, author of "Zanoni") and Eliphas Levi were both awarded Honorary membership, but there is no evidence they ever attended SRIA meetings.

The SRIA worked nine grades in total: four learning grades,

- Zelator
- Theoricus
- Practicus
- Philosophus

three Teaching grades,

- Adeptus Minor
- Adeptus Major
- Adeptus Exemptus

and two Ruling Grades,

- Magister Templi
- Magus.

Of these, the first seven were the only ones that could usually be attained: however, unlike the Golden Dawn, the SRIA made no pretence that Magistri Templi and Magi were mysterious praeterhuman "Secret Chiefs". Although both grades could theoretically be awarded on an Honoris Causa basis (e.g. for outstanding lifetime-service to the Rosicrucian Order), they were usually reserved to the senior-most administrators of the Society.

For example, William Woodman would have been a Magus, as at one point he was Supreme Magus of the SRIA. So too would have been his deputies, the Senior and Junior Substitute Magi; so too would the "Chief Adept", who is mentioned in these ceremonies.

It is interesting to note what Kenneth Mackenzie had to say about the Rosicrucian grades in his "Royal Masonic Cyclopaedia".

The "Zelator", alternatively known as "Illuminatus" or "Junior" – mystical name "Periclinus de Faustis" – is a learner only.

The "Theoricus", or "Theoreticus" – mystical name "Poraius de Rejectis" – is concerned with the realisation of gold without labour.

The "Practicus" – mystical name "Monoceros de Astris" – is inured to hardship, and finds from other sources the essential sources in the form of coin.

The "Philosophus" – mystical name "Pharos Illuminans" – studies Botany, natural history, and the branches of science.

The "Adeptus Minor" – mystical name "Hodos Chamelionis" – finds the Philosophical Sun, and works marvellous cures.

The "Adeptus Major" – mystical name "Sphaere Fortus a Sales" – finds the *Lapidem Mineralis*, or Magnet.

The "Adeptus Exemptus" – mystical name "Ianus de Aure Campus" – finds the Philosophers' Stone, and studies the Qabalah and Natural Magic.

The "Magister Templi" – mystical name "Pedemontanus de Rebus" – possesses the Three Principle Sciences in a perfect degree.

Finally, to the "Magus" – mystical name "Luxianus Renaldus de Perfectis" – nothing is unknown, he possesses superiority and rank over all others, like Moses, Aaron Hermes (Trismegistus) and Hiram (Abiff).

Note that unlike the later Golden Dawn there was no "Neophyte" grade – it would appear that this was made up for by the fact that all members were Master Masons of at least six months' standing.

SRIA members also had to be believers in the trinitarian Christian faith – hence not all Masons could join. It was also a male only society, there were no Co-Masons or other females – again, unlike the Golden Dawn.

The SRIA proved to be popular enough that Masons in America wanted to set up their own branch. This they did – getting a charter from the English order, to found the "Societas Rosicrucianis in Civitatibus Federatis" i.e. the Rosicrucian Society in the United States. It is from this "SRICF" that the following Rituals derive – they date from around the year 1880.

As for these first four rituals themselves – one can make the following observations. They are strikingly different from the Golden Dawn ceremonies for the equivalent grades. Clearly whoever wrote the Golden Dawn Cipher Manuscripts was not deriving them on the SRIA.

The ceremonies tell a four part story concerning a member of the original order, Frater Gualdi. Hard at work trying to find the Elixir Vitae, he rang the ceremonial bell in the middle of the night – which announced his success. However, when the other Brethren reached him, he was lying on the floor, apparently dead. The Brethren tried to discover his last secret by consulting the working papers that lay on the bench...

The Initiate is therefore put into the role of a Brother trying to piece together Gualdi's discovery, by investigating Alchemy, Astrology and Astronomy, etc. At the climax of the Philosophus ceremony, the Initiate sees Gualdi return to life – the hymn which is sung at this point giving some telling clues

as to the real nature of the "Elixir Vitae"

Alex Sumner.

Zelator

First Section

The Aspirant in the Preparation Room, retains his Citizen's dress, but uncovered. Over his head and face is thrown a light scarlet veil. The Conductor of Novices is robed in black with a cowl on his head, and taking the left arm of the Aspirant approaches the door leading from the Porch into the Sacred Hall; while the two Heralds stand one on each side of the entrance.

Conductor of Novices:

I will go unto the Altar of God.

The First Herald

meeting them at the entrance: To God who giveth joy to my heart.

The entrance of the Aspirant into the Sacred Hall is now made in the following order:

First Herald and Second Herald, then Conductor of Novices and Aspirant and finally Torch Bearer.

Five circuits of the Sacred Hall are made, with the course of the Sun, which the Fraters and Officers are standing, and the following ODE is sung

:

Ere God the Universe began, in one rude heap all matter lay
Which wild disorder over-ran, nor knew the light one glimmering ray
While darkness o'er the whole confusion reigned without control
Then God arose, his thunders hurl'd, and bade the elements arise
In Air he hung the pendant World, and o'er it spread the azure skies;
Stars in circles caused to run, and in the centre fixed the sun.
Then Man he called forth out of dust, and formed him with a living Soul
All things committed to his trust, and made him Lord of all, the whole
But yet ungrateful unto heaven he proved, and was from Eden driven.
From thence proceeded all our woes, nor could mankind one comfort share
Until the Rosicrucians rose and formed another Eden here:
Where true pleasure ever reigns, and native innocence regains.
Here crystal fountains flow, here naught that's vile can enter in
The Tree of Knowledge here doth grow, whose fruit we taste, yet free from sin
While sweet friendship does abound
And guardian Angels hover round.

At the close of the ODE, the procession halts in front of the Suffragan in the West.

Suffragan

: Brother Conductor of Novices, what is the desire of this Aspirant?

Conductor of Novices:

He desires to proceed from darkness into the pure light of knowledge, to learn the secrets and Doctrines of Nature, and discern the wondrous principles by which the Universe is governed.

Suffragan:

My Brother, your desire is laudable, but we are mortal like yourself, why come to us?

Conductor of Novices: Because he believes that among you are practiced many great virtues, and that the growth of ages has added to your store of knowledge. He desires to be received.

Suffragan:

We appreciate your faith, but must remind you that the road to knowledge is long, and the life of man is short; remember too that what the heart conceives is not always accomplished. Build not your hopes too high upon our Order. Our aim is true, our desire to be humble, our study to be wise. The Rosaic System left wealth, honour and power to the worldly; pleasure and indolence to the vicious. We cast our lot with the virtuous and the pure, pressing forward in the pursuit of wisdom. Our objects are fraternal aid and encouragement in working out the great problem of life, in the advancement of science, in the propagation of knowledge and in the diffusion of that glorious acclamation "Glory to God in the Highest and on Earth, Peace, Good-will toward men."

My Brother, of your faith we are assured, but of your zeal, I demand proof.

Conductor of Novices

: I am instructed by the Aspirant to say in his behalf that he is ignorant of much pertaining to God, to nature and himself; that he is surrounded with spiritual doubt and darkness; that his search is just and sincere. He desires, he beseeches to be received.

Suffragan

: You have spoken wisely. A brave heart may seek anything pure of the pure. Zeal in an exalted purpose is most commendable, and with it faith can remove mountains. Prepare then to undergo the elementary tests required by our Order.

Let the Aspirant be conducted to the Gate of Life, and there be unfolded to him the elementary tests, and primary secrets of Nature and Truth.

The Aspirant, with the attendants, pass towards the North, then Southward to the front of the 1st Ancient, who places a little clean earth on his lips.

1st Ancient

: And the voice of the First Ancient was heard, saying, "Hearken ye Aspirant. Death is the Gate of Life, fear not to enter therein, for in the dust are sown the seeds of Immortality."

I disclose the Pass-word, Immortality

The Aspirant is instructed to place his right hand upon his heart, and is then conducted to the South, then back by the North in front of the 2nd Ancient; who plies a fan twice or thrice, that the Aspirant may feel the motion of the Air

2nd Ancient:

And the voice of the 2nd Ancient was heard, saying, "Behold, the very Air we breathe is full of mystery; but the love of God surpasseth all things, visible or invisible, while Hope is the inheritance of man on Earth."

I disclose the Pass-word, Hope.

The Aspirant is instructed to place his hand as before, and is thus conducted toward the North and around toward the South in front of the 3rd Ancient, who sprinkles him with pure Water.

3rd Ancient:

And the voice of the 3rd Ancient was heard, saying, "Let us approach the House of Sanctification with clean hands and purified hearts, for our Strength is in the Omnipotent Deity."

I disclose the Pass-word, Strengthens.

The Aspirant is instructed to place his hand as before, and is thus conducted toward the South and around toward the North in front of the 4th Ancient, who causes the Aspirant to feel the heat of Flame.

4th Ancient:

And the voice of the 4th Ancient was heard, saying, "Let us enter the Temple of Perfection and shrink not from the ordeal of Fire, for the wrath of the Holy One consumeth only the impious and impenitent."

I disclose the Pass-word, Virtue.

These four Pass-words of the Ancients form the aphorism Immortal Hope Strengthens Virtue, the initials of which: I\ H\ S\ V\ .

The Aspirant places his hand upon his heart, at the pronounciation of the word Virtue; and when the Aphorism is pronounced he bows; and further he is caused to repeat the I\ H\ S\ V\ .

The Aspirant continues toward the North with his companions and around toward the South until he is in front of the Celebrant, but West of the Altar.

Celebrant

: My Brother, the tests though which you have successfully passed are elementary, but in them lie many secrets, which will hereafter be revealed to you. In ancient times, knowledge as to the Most high was not made known without due preparation on the part of the Aspirant, through purifications

by Earth, Air, Water and Fire, as well as by signal proofs of the Applicants morality, virtue, prudence, and zeal. Having advanced thus far with cheerfulness, are you willing to assure us of your good faith by a Pledge of Fidelity for vows are not exacted from members of this Grade.

Aspirant:

I am.

Celebrant:

Place your hand upon your heart. Do you pledge your honour never to reveal the Secret ceremonial of our Mystic Circle unless by permission of the Supreme Magus, and even then only in strict conformity with our Rule and Ordinances?

Aspirant:

I do.

Celebrant:

Do you pledge your honour never to be concerned or connected with any Rosicrucian College, except the one into which you are now admitted, without first obtaining the consent of the Supreme Magus?

Aspirant

: I do.

Celebrant:

Do you pledge your honour to yield a ready obedience to your Superior officers, in matters pertaining to the Order and to assist and defend your Brethren of the Rosae Cross when just occasion requires it?

Aspirant:

I do.

Celebrant:

Brethren, do you consent that this Aspirant may proceed?

The Brethren cross their arms upon their breasts in token of assent.

Celebrant:

Let the Aspirant kneel at the Altar. Brethren, as true Rosicrucians, let us bend the knee to Him from whom we derive our being.

Kneel for

Prayer

We supplicate Thy blessing and gracious guidance, O Holy Lord, Father Almighty, Author of Light and Truth, on behalf of this Thy servant, who aspires to a greater knowledge of Thee, and of Thy wondrous works, that Thy Glory may be magnified. Vouchsafe to illumine him with the Light of Thy Wisdom; cleanse him and sanctify him, that being made worthy of this place where we strive to comprehend and glorify Thee, he may be enabled to retain a firm Hope, a righteous council and appreciate Thy Holy Doctrine. Amen.

The Brethren now noiselessly form the Mystic Circle about the Altar and the Aspirant, who is still kneeling, while the Suffragan reads the following: "In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him; and without Him was not anything made that was made.

In Him was Life, and the Life was the Light of men.

And the Light shineth in the darkness and the darkness comprehendeth it not."

The curtain in the East is withdrawn, revealing the Chief Adept in front of a white covered table, with 33 burning candles upon it; in front of this is an Altar (small) of incense, burning; and above this is suspended a 5-pointed Star (one point up). The Aspirant is caused to rise in front of the Altar on which is the Rose and cross, having the letters I.N.R.I. above the Rose, when the

celebrant *so directs*: Rise, my Brother, and receive the Light of our Mystic Circle.

The Conductor removes the veil of obscurity from the Aspirant, while the Brethren thrice strike their arms across the breast

.

Chief Adept:

The Light of the Lord be with you.

Celebrant:

And with thy Spirit.

Worthy Brother, on being restored to a more perfect vision you discover before you the Altar upon which rests the Rose upon the Cross, commemorative of the spotless life of Him whom we believe was the Manifested Glory of God. Behold the initials of that Sacred Name and Title which were traced in burning letters upon the cross of the Redeemer. Treasure in your heart the remembrance of the Word, I.N.R.I., Jesus Nazareus Rex Judeorum. Forget not that for 33 years he laboured on earth in meekness and humility, a period which is represented by the 33 lights in the East. The Rose, my Brother, alludes to the beauty and grandeur of His Resurrection from the dead, and is typical of the eternal glory of the Rose of Sharon, Ego sum Rosa Sharoni, et Lillium Convallium. The 5-pointed Star above the East emblemized by your 5 circuits of this Secret Hall reminds us of the 5 points of

felicity, which are, (1) to walk with, (2) to intercede for, (3) to love, (4) to assist, and (5) to pray for, our Brethren, so as to be united with them in heart and mind. The Incense which rises in waving lines toward the luminous Star, is a symbol of prayer which precedes to the Throne of God. Your passing the 4 Ancients in a serpentine course has a mystical allusion, for you were in search of Wisdom. Be thou as wise as a Serpent. In learning Wisdom seek to be obedient unto the Law, for all its paths are peace.

The Conductor of Novice invests the Aspirant with a crimson robe, as the

Celebrant *says*: Receive and be invested with, the Crimson robe in token of your ardour, zeal and promised devotion to the Rosicrucian Order. Let the Aspirant be placed in the Mystic Circle and join with us in repeating the Initials of the Mystic Word. I.N.R.I.

The Mystic Circle is formed, the Aspirant uniting.

Celebrant:

Brethren and Fraters, I declare this Mystic Circle perfect and the Chain of Union complete.

The Brethren clap their arms sharply across the breast. The Aspirant is led to the centre of the Circle and kneels, while the Celebrant, Suifragan and 4 Ancients lay their hands on the head of the Aspirant; when the

Chief Adept *says*: We receive thee, Brother, as a Zelator, and one of the "eight." You may now retire without the Porch of Reflection, and when you shall desire to re-enter you will place your name on one side of a triangular piece of white paper, and the Mystic Initials on the Altar, and exhibit the same to the Acolyte at the entrance.

The Aspirant is escorted to the entrance, the escort excepting the Conductor of Novices returning to their stations. The Conductor, in Preparation chamber, instructs the Aspirant that his preparing the paper signifies his sufficient reflection, and his determined desire for more light.

Second Section

The arrangement of the Hall is as before, save that but 3 lights burn on the table in the East, and the Rose on the cross is removed from the Altar to the centre of this table. Conductor in black, Zelator in crimson robe. The Aspirant and Conductor approach the Acolyte at the Porch and exhibit the Triangular paper, whereupon he makes a battery of 4.

The Guard of the Caverns *opens the door to receive the paper and then turning to the Suffragan, says*: Most Worthy Suffragan, the Chosen one desires re-admission to the Mystic Circle.

Suffragan:

Require him to advance to you in due form and present the Mystic Token.

Guardian:

Advance to me in due form, and present the Mystic Token of admission.

The Aspirant as previously instructed by the Conductor advances by 4 steps, laying his hand on his heart each time and bowing at the last step; he then hands to the Guardian the Mystic paper; The door is closed and Guardian reports: Most Worthy Suffragan, by the evidence I have received the Aspirant has meditated upon the preliminary precepts of our Order, and humbly craves re-admission.

Suffragan:

What does he desire?

Guardian:

Instruction.

Suffragan:

That he has already received, what more does he seek?

Guardian

: Further knowledge.

Suffragan:

Let him enter and advance to the centre of the Sacred Hall by the 4 steps of Wisdom.

The Aspirant makes the 4 steps when near the centre of the Hall, placing hand to heart each time and finally bowing.

Celebrant:

My Brother, Whence came you?

Conductor:

From a land of shadows, where the blessings of knowledge but rarely penetrate.

Celebrant:

Where stand you now?

Conductor

: In the depths of the Earth, my hands extended to the North and to the South.

Aspirant stands in a crucified form as instructed

.

And my desire is to approach the radiant East and rejoice in the perfect Light.

Celebrant:

You are worthily inspired my brother. I approve and commend your zeal, but your progress to the goal of Truth must be slow and gradual as the mysteries of Nature are not to be unfolded to all who seek her shrine, but only to the strong in faith, and the humble, though zealous in spirit.

I will now invest you with the modes of recognition in this degree of Zelator.

Sign: The Ancient Sign of a Rosicrucian is given thus: right hand on heart, left hand above it crossing at the wrists. This sign of a Cross is equivalent to the word LVX (lux) as it exhibits at the same time the 3 letters of which LVX is composed.

Token and Password: right arm across breast, the opponent crosses it with his left arm. Lvx (meaning "Light") is not uttered, but expressed by the fingers.

Sacred Word: I\ N\ R\ I\ represents the Everlasting Sun; the true Light of the World, and the Glory of the Father.

Battery: *****.

You will now repair to the Suffragan in the West, and give due heed to the historical narrative of our Order. Then return again to me for final instruction.

The Aspirant is conducted to the Suffragan and seated.

Suffragan:

While instructing you in our modern system of Ethics and general metaphysics, we adhere to the old Fables and Legends pertaining to the Rosicrucian Society, and accordingly introduce you to so much of the habits, customs and manners of living of those Philosophers and the general arrangement of their Home, as is essential at the present time for your just appreciation of our theme. Listen!

Historical Narrative

Buried in the depths of solitude, far from the sight and sound of human life, partly rock-hewn and partly constructed of massive stone closely and carefully placed in position, were three clustering and connecting, but equally sized compartments; so completely and studiously compacted and deadened in their structure and approach that the outside world could not know of their existence were the roar of thunder, or the shouts of Myriads to awake their echoes in these subterranean halls.

One chamber was devoted to a general Laboratory with a section set apart for domestic purposes, with ingenious sieve-like flues for the unrecognisable escape to the outer world of the smoke, gasses and fumes. This Apartment was long and of ample size; while the Second, also rectangular in shape, was set apart for rest, containing rude couches and also simple tables for simpler fare. Opposed to this, across the Main Laboratory and opening into it, but with descending steps, was the Third and largest Hall, with rising pointed roof of rugged structure, used for a monkish study and Chapel, as well. At regular intervals through the centre, were four cubic tables used as desks with seats of stone, and pendant from the centre of the lofty roof hung the wondrous lamp, whose radiant flame, was as the rosy light of a summer's setting sun, intensely golden, illuminating all space, never needing care and inexhaustible. High above all else in the groins of the roof, was a white and black, yet massive

Roman Cross, deftly carved in marble. Into these sacred, silent precincts none were allowed to enter except the Adepts, the Magister Templi and the Magus, save at the daily morning and evening hour of prayer, when all must gather for silent worship, or at periods of Reception of Aspirants, or during the Annual Assembly. These solitary chambers formed the home of 36 of the Rosicrucian Brotherhood, no more, no less, could occupy these rock-built Halls: all others were constrained to serve their learnings and to account for deeds of good and service done. Their brief sojourn being ended, from the entire number the Magus again tailed off those who were to serve humanity at large and 36 remained. With pestle, mortar, alembic, crucible and forge; with nitre, resin, roselite and various sulphate strangely compounded, and with astronomic instruments and tablets so passed the years in these wondrous Caverns; all intent upon the abstruse study of analyses and syntheses to the end of conquering the possible; the reduction or destruction of pain and waste in physical organism, the rejuvenation of man, the obtainment of the general solvent, or Menstrum Universale, which should possess the power of removing all the seeds of disease from the human system, thereby renewing life, the transmutation of baser to superior metals, or the elevation of the Divine in Man.

Twice had the iron-tongued bell echoed through the rocks, startling the monks from their reveries and duties, proclaiming some potent special secret found. Once it was the Mystery solved, that alloy and baser metal had yielded to transmutation to Silver, and again, once to the richer Gold, but their products were not permitted to result in ease and luxury.

The greatest secret yet lay hid, the prolongation, the rejuvenation of animal life. 'Twas death to strike the tocsin-bell, save by him whose skill had solved one of four problems: First, the rejuvenation of the ever-burning lamp; Second, the transmutation to Silver; Third, the transmutation to gold; and Fourth, the discovery of the Elixir Vitae.

Of this last, long had the Frater, Signor Gualdi, a Magister Templi, daily hoped for the final solution; that he was on the verge of the discovery he had no doubt, and his belief was imbued in the minds of his fellows, he longed to sound the bell and startle his own soul. In letters of fire he had written this aphorism, *Ignis Nitrum Roris Invenitur*, "by Fire the Nitre of the dew is extracted" and this was to be his solution.

All nature slept, the wearied monks save, save one, had gone to rest, the very fires of the forge were wrapped in slumber, when at the dread hour, the hopeful Gualdi, rose from his seat of stone in the brilliant but rocky chapel, and shouting Eureka, rang out the bell with unearthly clangour, startling the very rocks into echo. It as suddenly ceased as Monk followed Monk into the Holy Chamber to meet, to see nought, even to hear but the still resounding echo of the clamouring bell.

At the central table-altar were open books of Gualdi; by their side a small vessel containing nitre and a crucible partly filled with gold held in solution. A further search disclosed the overcome Gualdi prone on the pavement, still holding the thong of the bell.

Repair now to the Celebrant.

The Aspirant is conducted to the Celebrant by the North.

Celebrant:

Here, for the present, we must rest, but we cannot leave the subject without offering to remove from your mind unpleasant impressions, if any exist, as to who the former Rosicrucians were.

The Society, or Fraternity of Rosicrucians has been largely misrepresented, and the minds of students greatly prejudiced. The want of intelligence would be simply amazing were it not evident that the mischievous ignorance of a few has been repeated successively without individual research. Ignorance, prejudice, envy and conceit have taken possession of the minds of the critics and Historians; yet the unique and attractive Rosaic doctrines interested vast masses of 17th century, although the society had taken its rise in the latter part of the 15th century.

The lives of the Rosicrucians were dramatic to a sensational degree. The practical branch of the Society was in charge of Alchemists and Hermeticists, who while they claimed, and not without much reason, their ability to transmute metals to Silver or Gold, further sought for mental and moral powers, rather than riches, which are the aims of true philosophers. The real philosopher looks not for pomp, glitter, splendour nor luxury, he has been schooled in a higher sphere and he appreciates their transitory nature. Wealth in money to him is dross, far desire, and freedom from confused annoyance of worldly thoughts, which are engendered and distracted by the purchases of riches. Possessions, honour, rank and money to him are but as trifles; he forces the growing Supernatural soul to work amidst the loving sunshine and to propagate holy thoughts as the most precious of heavenly gifts.

Worldly grandeur fades before intellectual elevation; the physical world sinks below him and he feels nearer to the angelic Hosts. He values the unseen kingdoms, and glimpses of immortal glories obtained from Magic reveries. He dwells in an atmosphere of heavenly music, his soul keeping harmony with the yearnings of his intellect.

The earnest wish of the Rosicrucians was to pass through with World unnoticed and unchallenged, but ever prepared for exalted action when in their power, without a revelation of who they are.

Now, Frater Zelator, having passed through the ceremonies required by our Ordinance, and having knelt before the Altar of Light, you are permitted to join in the Mystic labours of this grade.

This privilege is conferred only upon discreet and worthy men to whom the revelations of Theosophy and Hermetic Science may be safely confided. In our ceremony you may have noticed a similarity to certain Rite practised in the Ancient Mysteries. It is thus that we hope to lead the sincere Aspirant to the lofty realms of intellectual Truth and to the knowledge of the Everlasting. We trace the growth of our philosophy through the remotest avenues of time, sustained by the continuous advent of Sages and Magi, a grand and spiritual procession of teachers illuminating the pathway to Wisdom, The great and wise men of were the heralds of our principles and kindled their lamps at the Sacred Fire in which we now rejoice. Falter not because the way seems long and the Soul is weary, but toil on toward the higher planes of Wisdom. Life itself is imaged in this opening ceremony, and the serpent course, truly and divinely directed, is that of the Wise Men in search of Truth. Difficulties and perils may beset your mental vision, even as obstacles present themselves in our worldly affairs, let us, however, remember that Knowledge is Power and that the source of all Wisdom will sustain our feeble steps on the journey that leads to Eternal Life.

Battery of three, that all may rise.

Be thou ready to exclaim, like the Martyrs of old, *???? ???? ?? ??*, *Ab Ben veRouah haCodesh*, "Father, Son, Holy Spirit", to Thee be all the Glory.

Music—Gloria

The Torch Bearer proceeds to the Aspirant and placing a lighted taper in his hand causes him reverse it in a vessel of salt (which is near the East) so as to extinguish, as he says: Like the light of this taper so should your light be extinguished should you fail in your voluntary pledge to us.

At the same time placing the triangular Mystic paper with the name of the Aspirant and the Sacred Initials in the flames of the Central candle in the East, and then conducts the Aspirant out.

Theoricus

Reception – First Section

The Zelator in the Preparation Room is robed in Scarlet: over his head and face is thrown a light Blue veil, and in his right hand is placed an ebony Crux, signifying LUX. The Conductor of Novices is robed and cowled in black. They proceed to the Porch and give a Battery of 4 at the entrance to the Sacred Hall.

G. of the C.:

Frater Suffragan, there is an alarm at the entrance of our Sacred Hall.

Suffragan

: Guardian of the Caverns, ascertain who seeks admission to the sacred precincts of a Rosicrucian.

Guardian opens the door, and observes the Password offered by the Conductor of Novices and Zelator, which is made by the fingers, LUX. Door is then closed.

G. of the C.:

Frater Suffragan, at the entrance to our Sacred Hall stands the Conductor of Novices with a Brother who having partaken of the secrets of a Zelator, and meditated upon its sublime mysteries now seeks further knowledge by the LUX of our Order.

Suffragan:

Has he given evidence of zeal and devotion as a true Rosicrucian?

G. of the C.:

He has.

Suffragan:

Then let him be admitted.

The Zelator, in charge of the Conductor, enters and is halted in front of the Suffragan.

Suffragan:

Frater Zelator, it is the custom of Rosicrucians before undertaking any matter of importance to invoke the blessing of the Deity on their proceedings. Kneel, therefore, and join with us in Solemn Prayer

Supreme Lord, Our Father, source of Truth and Light, pour down upon us the continued dew of Thy blessing, and prepare the mind of this Zelator, now kneeling in Thy presence, for the reception of

the true mysteries of this Order, that he may thereby benefit mankind, and better fit himself for advancement in Thine Eternal Kingdom. Amen.

Suffragan

gives a battery of one: With reverence for the Name of Deity, arise. Inform me now, what is your desire?

Conductor

: Frater Suffragan, our Brother Zelator is in search of further instruction.

Suffragan:

Frater, I commend your thirst for knowledge, and beg you to remember that the Author of Lux and life will ever assist and protect those who truly seek His glory, and the welfare of mankind. Is such your object?

Candidate:

It is.

Suffragan:

Prompted by such noble sentiments, guided by God's Word, and assisted by the Lux of reason which is emblemized by the Cross you bear, and the love of Science which you proclaim, you may reasonably hope to attain the object of your desire. Advance then, conveying this symbol before the Brotherhood.

The Zelator and his Conductor make four circuits.

Hymn to Chymia

Come, Healing Art, and spread thy balm
Wide o'er the Earth's expansive lea,
Come soothe the heart, the Spirit calm.
Of wanderer's t'ward Eternity.
Oh. Chymia fair, thou brightest child
Of Heavenly birth, Man's dearest friend
Shine forth, and guide with actions mild,
Man's sorrows to a blissful, end.
Thou Mystic Art, to thee alone
Does Nature bow, with wonders teem
A mighty vision sweeping on
As a mysterious deem;
Yet not in vain are Arts that steal
Through time and space, from Earth to Sky
For they with still small voice reveal
Our Immortality.

The Zelator and his Conductor proceed to the Suffragan in the West and halt.

Suffragan:

Frater, before you can further partake of the secrets of the Grade of Theoricus, your consent is required to certain promises: Listen!

Pledge

Do you promise on your word as a Man, and pledge your honour as a Rosicrucian, to forever conceal, and never reveal, any of the secrets or mysteries of this Grade of Theoricus, to a Zelator, or to any other person whomsoever, directly or indirectly, without the consent of the Magus, his Council, or by the authority of the Ordinance, of the Society of Rosicrucians?

Candidate:

I do.

Suffragan:

Do you promise that annually, on the day of our Mystic Assembly, you will meet with us in our Sacred Hall, or send in writing the cause of your absence, due notice having been given to you of the time of such assembling?

Candidate:

I do.

Suffragan:

Frater, you have now pledged yourself to our simple but essential precepts. I present you in all humility and love, as being worthy to partake of our secret treasures; to this end, the Conductor of Novices will now guide you about this Sacred Hall halting at each of the four Cardinal Points, that you may partake of those mysteries which the Venerable Ancients will impart.

The Zelator is conducted to the 1st Ancient in the East, by the way of the North. While this is transpiring, music.

1st Ancient:

Zelator, it is reasonable that every Brother should labour for the treasure he receives, by the assistance of God. Prepare yourself by mental prayer, ask not of any one the way, but continue to follow your guide, who will conduct you to the other pillars of wisdom. Arm yourself with heroic courage, and let not fear overcome you. No bodily weapon is needed, but confide in God with a sincere heart. My object is to arouse your fortitude; proceed in your search for the mysteries you will have revealed to you in this degree. In order that you shrink not, I charge you to be circumspect and courageous, and give you as your Password. 'Fortitude'.

Music as the Zelator is conducted to the South. point of the Compass, where presides the Second Ancient guarding a burning but well shaded Vestal Lamp.

2nd Ancient:

Zelator, this burning lamp typifies the Light of Nature which burns unseen by mortal eye. Every natural body carries a light within it, but the light appears not, it is eclipsed by the grossness of its surrounding matter. Yet the effect of this light is apparent to all according to the absence or presence of the Holy Lux. All things in the World must flourish or wither, there can be no mediate state. From experience we know that within us there is a continual yearning of the Soul, end by laying our hands upon our breasts we can feel our hearts, while they are fed from an internal Fire or Light, which is that blessed and impregnated Light from above. Seek to obtain that Divine Lux which should warm our Souls with Love for God, for without this you cannot obtain the rich treasure of a true Rosicrucian. We abstain from speaking further at present, but proceed in your continued search.

Conductor of N.:

Venerable 2nd Ancient, will you give to us the Password of this Cardinal point?

2nd Ancient:

Let him that bath Wisdom find it: Yet I give you a Password, 'Ignigene' (Burn by Fire).

Music as the Zelator is conducted to the West point off the compass, where presides the 3rd Ancient, guarding a glass vessel containing pure water.

3rd Ancient:

Zelator, at the South gate, the Venerable 2nd Ancient informed you of the innate Fire of all things: I impress upon you that Water is an Active Element, it is the Menstruum of the World: Without it Man would cease to exist, the blood to flow in his veins, or sap to move in vegetation. Water forms the largest portion of the blood, without it there could be no corruption, fermentation or dissolution. In its ordinary state, it is a combination of all the other Elements, containing Fire, Air and Earth, sufficing for vegetation alone. Seek for the living Water of Eternal Life, drink of it purely, that thine iniquity may be taken away, and thy sins be purged. Having revealed to you a glimpse of the tree of knowledge, proceed in search of more.

Conductor of N.:

Venerable 3rd Ancient, will you give to us the Password of this Cardinal Gate?

3rd Ancient:

This thou shouldst discover; but I give to you 'Aquaticus'. (Living of or by Water).

Music as the Zelator is conducted to the North point of the Compass, where presides the 4th Ancient guarding a Chalice containing Earth.

4th Ancient:

Zelator, you have been informed that without Fire, Water, no thing can exist, they are active. The Element which I guard is passive or fixed. Earth consists of a simple, dry and. cold substance, and is an ingredient in the composition of all natural bodies, wherein the other principles reside. Man was

formed of the dust of the Earth, and again to dust will he return, being compounded of the most perfect and noble part of earthly matter, and formed after God's own image and likeness. Man is called the 'Microcosm', signifying the little world, a perfect system, the imaged embodiment of the Universe, and typifying all that is excellent and wonderful in Nature.

Fire preserves the Earth from being overwhelmed or destroyed by Water; the Air preserves the Fire that it is not extinguished; and Water preserves the Earth from being burned. Yet if either of these active elements was to become predominant in any great degree, the greater World would be destroyed, and with it the Microcosm, or little World.

Man is therefore composed of three distinct essences, and if we attentively consider his structure and faculties, we shall clearly perceive, that his existence upon Earth is only intended by the Deity as a state of probation; and as this corporeal life shall terminate either in acts of piety or profaneness, so shall follow the reward or retribution of an impartial and just Judge in a future of everlasting duration. When our bodies partake of the Purified dust of the grave, may we be prepared to pass from this Ethereal to the Empyrean World.

Proceed to the East. The Password of this Northern gate is 'Terrigena' (of the Earth).

By the Initials of your four Passwords, you form the word F. I. A. T.

The Zelator is conducted to the East in front of the Celebrant, and has completed a square with four Cardinal points by his journey. The veil is removed. The Zelator is now West of the Altar, the Celebrant on the East. Zelator places Crux on Bible, and stands with his arms in form of a cross.

Celebrant:

Place now the Crux you hold upon the Holy Volume and imitate again its form, for this is the 'F.I.A.T.' of the Almighty, that if you do not strive to live in purity and be not redeemed, God's grace in the final day will be withdrawn from you. You have passed the four pillars of Wisdom, where the light of knowledge hath been partially revealed to you, instructing you how to prepare yourself to receive that great and glorious treasure which every true Rosicrucian hopes to attain.

The body of Man is formed from the Elements, the soul of Man is entrusted to his keeping by the Eternal, the Spirit of Man reflexes the impress of the Celestial.

I will now invest you with some of our Secrets.

Sign: place left forefinger upon the lip, cross it with right forefinger.

Token: join right hands and cross them with left arms.

Password: F.I.A.T.

Sacred Word: Zaph–nath–paan–cab (revealer of Secrets).

Battery: **** (cardinal Points).

You will now in charge of your Conductor retire to the outer Porch, and be clothed in the colour of Divine Truth and eternal Friendship, emblematic of the ethereal element that surrounds us, which

through the blessing of God, he breathed into the nostrils of Man when He imbued him with a living Soul. For now that we have witnessed your Spirit of ardour and fervency, it is becoming that your scarlet attire should give place to the symbol of Truth and Hope, a raiment of Blue. This colour also accords with that Science to which your attention will now be directed: for we proclaim you a Theoricus, entitled to the emblematic secrets of Chemistry.

When duly prepared your Conductor will give a battery of Four at the proper entrance which will signify your readiness to proceed.

The four is significant of the Cardinal points at which you received. Wisdom, and. of the four letters forming the Password, and yet as well refers to the four Arms of the Cross, which in their respective directions point to infinity.

You may now retire.

Second Section Colour Blue

The Zelator being robed in blue, and in readiness is conducted to the entrance of Chemic Hall, the Laboratory of the Chemists, in which there are six Chemists either at work or at study, and there is a seventh chair vacant. Conductor, still in black, taps four times lightly at the door which is responded to by the sound of four on a silvertoned bell within: The door opens and The First Chemist approaches.

1st Chemist:

What seek you of us?

Conductor of N.:

To explore the truths of Chemistry, and more thoroughly understand the operations of Nature. We have attained the Grade of Theoricus, and by this sign we claim admittance.

Makes the Sign of the Cross on the lips.

1st Chemist:

You seek to explore the Chemical knowledge of the Rosicrucians. Reflect. 'Its explorations are as keys to masked doors in the ramparts of Nature, which no mortal can pass through without rousing dread sentries never seen upon this side.' Much of the learning of those who have gone before has been lost to us; we seek to regain past knowledge. The famed Diocletian glorified in the flames that destroyed the works of the Egyptians, as was also done when Caesar captured the Egyptian seat of Learning in rendering cinders of 700,000 rolls of the Alexandrian Library, and when Leo Isaurus destroyed 300,000 more. Why then should you seek to delve in that which fanatic in power may again destroy in a few short hours?

Conductor of N.:

Still would we seek advancement in so glorious a science. Instruct us in the purity of its truths.

1st Chemist:

He who seeketh for purity of truth in Chemistry must take the more direct though tedious road of bending before the crucible, study and handle the alkalies, the minerals and the gases; for though you may become possessed of much through the remaining Manuscripts of the founders and their latter successors, yet you cannot detect their errors which lead to confusion and false theories, thereby causing you to insidiously drink in their imperfections.

Your Preceptor, our immediate Master, has doubtless instructed you in the four steps of Wisdom, the essentials of Chemical theory, and whence your name Theoricus. Having reliance in your Fortitude, the simple Elements Fire, Earth, Water and Air were theoretically explained to you. You also possess the Sign of the Cross, we therefore can deny you nothing.

The four Elements and the four arms of the Cross are likewise allusive to the four classes of Chemistry, thus we have the Inorganic, ten Organic, the Practical and the Pure; that is, the Mineral, the Structure of Beings, the modes of Production and the relations of Elements in their Composition and Decay.

But I pray you enter and be seated in the vacant chair allotted to you, and my Companions will instruct you further.

2nd Chemist

: Frater Theoricus, the Science of Chemistry and all its co-relative subjects are of intense interest to us, and we trust that for the sane reasons they will become so to you. Our duties and our labours are with continued praise and prayer: We behold the wonders of God wisdom in the Elements, and in their multitudinous combinations. We bless Him hourly, and in every discovery from the wonderful beings that inhabit the blood of the insect, invisible to the keenest eye, to the inconceivable Chemical power that resides within the bursting volcano.

Conductor of N.:

But Companion and Frater, what hope can you give us in our search? This Frater Theoricus seeks correction of man through the Science of Chemistry.

2nd Chemist:

Perfection of Man, thou canst not find it here. The Rosicrucian Chemist bestows his time, dutifully to God in diligent search of the Scriptures, in healing without man's reward, and in experimenting in the hidden secrets of Nature and Art; he delves in true physics and medicine, and as the hope you will hereafter discover in true mathematics and Astronomy, by which being enabled to produce more and wonderful effects, he is brought nearer to God and his perfections; but perfection is obtainable only in the Spirit when beyond these realms.

As Rosicrucians we are laborious, frugal, temperate, discreet and true, and, while acknowledging ourselves lovers of Truth and Virtue we neither dream of, hope for, nor endeavour to make any reformation in the World through abstract religious dogmas.

Yet we exclaim, how glorious are the Creator's works; we watch the germinal powers of the plant transmute the fixed air and the elementary base Water, into grass or leaves; and then feeding on

these, the Organic principle in the animal exercises a Chemistry most wonderful and stupendous, for the unseen agency weaves its magic texture, when the foliage becomes either the bone and its marrow, the pulpy brain or the solid ivory.

The silvery-toned bell without strikes three: the Chemist stops suddenly. All the Chemists rise, extend their arms, each thus forming a Cross, and then placing their arms across their breasts, and bowing slowly and silently retire.

Conductor of N.:

The three strokes of the bell you heard but now, gave notice for silent meditation preparatory for Evening Prayer: these Chemists have retired to the Chapel.

Frater Theoricus, you doubtless question the nature of this apartment and why this scene. You were informed in the Grade of Zelator, of three rock-built Halls in juxtaposition, they were the Main Laboratory, the Apartment for refreshment and rest, and the Secret or Sacred Hall, sometimes termed the Chapel, seclusive under certain circumstances: You were also told of the discovery of the transmutation to Silver and Gold, of the continued search for the re-invention of the wondrous ever-burning Lamp and the presumed discovery of the "Elixir of Life" by Frater Gualdi, of whom you will learn more hereafter, and his being found apparently lifeless as he rung the great Death-bell. Let me give you a further insight into this Home of the Rosicrucians.

In connection with the general structure of the three Apartments were four other and smaller rooms opposite the Laboratory, and on the other side of the Chapel or Congregating Hall. These were variously fitted up and adapted to the purposes of which they were assigned as will be made known to you. They were of about equal size and could aggregate a space covering the Main Hall to which each one communicated by a short passage while having inter-communication with each other.

Upon entering the first passage from the Chapel Porch, and near what we may term the South-West, we are led to the entrance of a quadrangular apartment of convenient proportions; having a rude built roof with sieve flue or outlet for vapours, and fitted up and devoted to Chemistry, Alchemy and their kindred studies. The equipment of materials essential for service were plain receptacles, but apparently for a long series of years been in practical use.

In this apartment evidently unconscious of any intrusion were gowned and cowled in blue, seven Students of the Pestle and Mortar, mixing, compounding and calculating without unnecessary converse or recognition of each other's presence, but deeply intent upon their assumed tasks. These were the Theorici or Rosicrucians of the 2nd Grade.

Acids and Chemicals, roots, herbs, gums and minerals in abundance, in powders and pastes, and all apparently in confusion, surrounded the wells, on shelves, in closets, and drawers, in bottles, jars and boxes, stored to all appearance in unknown quantities. These were Nature's unadulterated gifts to be used for the health and preservation of Man.

The small Laboratory was made famous in the early part of the 16th Century by the following discovery of transmutation by the Chemists of the Rosicrucians: while examining and investigating the amalgam of Mercury, Lead and Arquivoux with the readily fusible Bismuth, wonderful changes appeared by the introduction of a solution known to the Theorici as 'Primitia' or Primordial Solution. Slowly did these changes appear, when a whitish metal, in grains and dendrites, of the colour of silver with a similar lustre and ductility, yet softer, was found mixed with cobalt bloom, a little

sulphuret and chloride of silver.

The interest manifested in this hitherto unknown production or result among the Theorici attracted the attention of the Alchemists of the Grade of Practicus, who pronounced the discovery of the transmutation of Silver.

Then the deep-toned bell was for the first time rung with no uncertain sound, and the Brethren assembled in the Chapel for praise and prayer.

A feeling of cupidity immediately seized the Brethren of the Society, and with caution of no less than 10,000 Marks of this silver were disposed of in the various cities of Europe, when the Magus and his Council forbade, under pains and penalties the further production of the metal in consequence of its evident baneful effect upon the entire Rosicrucian Society, and the danger of their organisation being annihilated.

This famed discovery took place in the apartment intended to be represented by the one in which you are: and to this extent you are now introduced into the Home and to the Study of the Second Grade of the Rosicrucians. There being a vacancy in the number allowed to the Theorici; you form one of the Select Seven.

The Chemists are about to return, let us retire.

Practicus

Reception

First Section

The Theoricus is robed in blue in the Preparation Room; over his head and face is a thin Yellow Veil, and in his hand is placed an ebony Crux bearing a Red Rose. C. of N. robed and cowled in Black. They proceed to Porch and enter without alarm.

C. of N

.: By the mystic Rose and Cross.

C. of C

.: By the power of Chymia.

C. of N.:

As the Light of Reason dawns.

C. of C.:

So Hermes bids thee enter.

The Conductor and Theoricus make a circuit while is sung this Ode to Hermes:

Hermes victorious.
Rises all glorious;
Back to the dark abyss
Drives all our ills amiss.
Hark, that bell ringing.
Angels sweet singing,
Proud o'er death he reigns
Conq'ring all ills and pains
His will, all-powerful,
Griefs that are sorrowful
Shrink to the shades of night
Fade before Hermes' Light.
The Mystery endeth here,
Man hath no mortal fear.
Life now is eternal,
And the Spirit Supernal.

The Theoricus is brought before the Suffragan, and caused to kneel, holding the Rose and Cross before him for the Blessing:

Suffragan:

Thou who art the Revealer of all secrets of the Worlds above and of the Earth beneath. Thou who granteth unto Man powers of mind and reason, and taught him how to liberate the beneficent and salutary in the various kingdoms of Science from gross and material matter, Bless this Postulant, give him broad comprehension and exceeding wisdom. Grant his instructions be received by the Light necessary to impart Thy holy hidden secrets, and to Thee be all the Glory. Amen.

The Theoricus, now rising, will listen to the Purpose of the Degree.

Suffragan:

Theoricus, you have now arrived at the third grade, or Physical branch of the System of Rosicrucianism called Practicus. You are now to delve in the Mines of Alchemy and Hermeticism so far as we may be enabled, under our brief forms and symbolic services to impart the same to you. We can, at best, but place in your hands the wrap upon which you must weave the threads, which we will also give you (some dark and sombre, other bright and golden) a picture pleasing to the eye of the Eternal, who is to pass upon your work. Alchemy is so called because it is an instrument by which the good is to be separated from the evil; and what is not mature it matureth. It is a primary power, pure and uncorrupted, it exerciseth with the intellectual man and takes no part with the unthinking and indolent. Draw then upon your innate and tutored mind, and follow us in our course of reasoning.

Alchemists claim the power after eliminating and dispersing the ultimate and grosser elements of bodies by the influence of Fire, to grasp and hold the residing spirit from escape to the ethereal world beyond this World, and require and demand of it obedience and submission to their will. Hermeticism overrides and transcends nature, and by its art directed upon Nature, accomplishes rapidly that which nature requires an almost infinite period to effect.

In these matters therefore be attentive and diligent, and we will accordingly regard you by a higher rank in the scale of Rosicrucianism. We purposely propose making to you a new and startling discovery, and assigning you work in a more interior apartment of our moral laboratory.

You are to be instructed in the use of new and subtle simples and compounds of more artful and ingenious composition, through the force of elimination by Fire or Flame, Be not regardless of their symbolic application.

Lest our approach to Alchemic discovery may be thoughtlessly revealed, we find it essential to employ symbols to obscure our thoughts and ideas to the worldly and curious. But through our symbols you will be enabled to resolve immaterial thoughts into form, and adjust God's mental gifts and promised insight of the inner-life into a more finished moral, spiritual and individual system. With this preliminary instruction repair to the Celebrant and be obedient to his requirements.

The Conductor accompanies the Theoricus to the Celebrant in the centre of the Hall, who is seated facing the West, with an Altar of Incense in front of him, lighted.

Celebrant:

Thou hast listened to the foreshadowing recital of the Suffragan. My orders are from the invisible Adept to receive your solemn promise of Secrecy before further revelation. Kneel, if you are prepared to pledge yourself.

Theoricus kneels holding the Rosy–Cross with both hands. Brethren all standing in form of a Cross. Celebrant being central point; Theoricus assents to the following

Pledge

Do you promise and declare in the presence of these Rosicrucian Brethren, upon your word of honour as a Man, by the symbol of the Rose and Cross, and the Flame upon the Altar, that you will ever conceal and never reveal to any person whomsoever, by any wilful act or process, any, even the least, of the Secrets or Mysteries of the Grade of Practicus of this Society of Rosicrucians which you already know or may be any manner whatever become possessed of, unless it be to a Brother of this Grade of Practicus, and not unto him after due trial, strict examination or sure information by you had that he is entitled to the same?

Candidate:

I do.

Celebrant:

Your pledge of honour is accepted. Relying on your faith we will proceed in instructing you in the great work of the Alchemists, the 'Grand Mysteries'. To this end, we again place you in charge of the Conductor who will escort you to the Venerable Ancients, as in the preceding Degrees, for instruction. They will inform you of the great and powerful agent employed by God, as well as by Man, for their mighty Alchemical purposes.

Theoricus is conducted direct from the centre of the Hall to the 1st Ancient in The East, who is facing the West, and who has a single candle burning in front of him.

1st Ancient:

I am charged to direct your attention to Natural or Material Fire in the phase it was looked upon by the early Rosicrucians, as well by those of the present day; that Fire with which we are all familiar in contradistinction with that which is in the Celestial, invisible, and surrounding Medium, and of which in our physical Nature, we can comprehend but little.

Think of the shapes assumed by Fire, as the Flames noiselessly creep, entwine, spreading and widening, now contracting and deepening: Mark its changefulness of colour, as in its increasing ardour it reddens, glows, then whitens. Mark the phantasms springing from the forge, as the ponderous sledge strikes the anvil, or the burning wheel flashes out its subtle sparks, singly, in pairs, by scores, then by Myriads hastening into space, like the flashing guns of contending infantry, or the clashing sabres of the fierce squadrons of horse; until in brief, armies of hungry demons in their wild career are seen in their brilliancy, and then by an invisible agency are extinguished. Behold aloft the glowing sky with myriad stars, a brilliant sea of reflecting Flame. This latent heat or generic Fire is found in the coldest flinty stone, in the thinnest purest air, oxygen, Azoth, Ozone, in every and all things, supernaturally magnificent, a royal Element. This is Natural or physical Fire: all–powerful, when not under due restraint. Lead on. My pass is Incensus (inflamed).

The Conductor repairs with the Theoricus direct to the West, where sits the 2nd Ancient, facing the East with a plain Mirror reflecting the light of a burning taper by his side.

2nd Ancient:

My purpose is to direct your thoughts to the Symbolism of Fire, and the reflections caused in the mind. The appearance of Deity when making himself manifest to men has invariably been in a glory, a halo, or surrounded by Flame, brightness and Fire, whether on an occasion of beneficence or displeasure: wonder not then that the Eastern nations were led to look on God as embodied in Fire, and finally as the vivid symbol of the Divine presence. When in solemn convocation, they swore not by the Altar, but by the Flame or Fire which was upon the Altar, the emblem of the Deified Fire, disguised in many theological or theosophic forms. Lead on. My pass is 'Gloria Ignis Embra (Glory the Shadow of Flame).

The Conductor repairs with the Theoricus direct to the centre of the Hall, then to the South, to the 3rd Ancient, who has a vestal lamp burning in front of him.

3rd Ancient:

In the performance of a wise duty, I require your thought as to the Celestial Fire, when it ceases to be terrestrial element and partakes of the ethereal qualities, The pure ethereal fire which burns forever is represented under the Egyptian doctrines as Ptah, who is the emblem of the Eternal Spirit out of which everything is created. Thus, the souls of men are, according to the oldest Egyptian school of ethics, formed of Ether, at death return to it again.

The Celestial Fire is here represented by the vestal lamp having a tapering flame, indicative of God's influence and continued activity. It is the Everlasting Light, that like the incense conveys the unknown and unseen, even unto the direct presence of the All; the praise and supplication of mortal man. This by sweet perfume extracted by Fire and glowing prayer is wafted by the winged messenger 'Celestial Light.' Lead on. My Pass is 'Mil Nisi Luce' (Naught but the Light).

The Conductor repairs with Theoricus direct from the South to the 4th Ancient in the North, crossing his path when passing from the East to the West, and thereby completing in his travel the form of a Cross. The 4th Ancient has three tapers burning in front of him placed in position of a triangle and a small cross in the centre thereof, representing the Divine Lux.

4th Ancient:

To me is awarded the impressive duty of explaining the Divine Essence of Fire: The Holy and Perpetual Fire which was under the constant care of the Virgin Priestesses, whose services of purity were preserved in the doctrines taught in Persia, Egypt, Greece and Italy, and were termed 'perpetual watches' or 'watch lights', this observance is still maintained in the Persian, Roman and Hebrew faiths. It is their 'Ignis Aeternus', The Holy ceremony of Fire pervades all religious systems, being a universal symbol in worship, a visible representation of the spirit of the Invisible. For as Fire is everywhere, so God is everywhere, about us and in us, and thus we are God-lighted men. This was the teaching of the Fire-worshippers, who claimed the discovery of the Eternal Fire, or thus to have approached their Master in the 'Immortal Light'. The comprehension of all this, and the re-embodiment of this truth in their philosophy was the claim of the Rosicrucians. As Fire dissolveth all things, dissipateth all things, and causeth them to become invisible, true philosophy could go no further, and so adoration was paid to the unknown God in the last image that was possible to men of anything; Fire, which was known as his shadow. In all this we contemplate not the Natural Fire, but the Symbolic, the Celestial, the Divine, the Ineffable ethereal spirit; the immortal fervour, into which the world evolves. Lead on. My Pass is 'Immortalis' (Immortality).

The Conductor now returns to the Celebrant in the centre of the Sacred Hall, with the Theoricus in charge, and faces him to the East. The veil is removed.

Celebrant:

Thus far hast thou carried the rose transfixed upon the Cross, that Cross which is the emblem of Life, the Protector, the Redeemer, the Salvator, while the scarlet Rose symbolises the ardent desire for refreshing life, the birth of knowledge, the expansion of the intellect, the dawn of new light upon the spirit, that you may be enabled to receive and comprehend a new existence which unfolds, as we approach the presence of the Omniscient. Therefore, the successive instruction that has been given by the four Ancients, in compliance with their duty, is intended to open to your mind a greater comprehension of the power of Light, Flame or Fire in its several divisions as Natural, Symbolical, Celestial and Divine Fire. All this is to prepare you for the Chemical and Hermetic instruction, which you are to receive from the Alchemic Philosophers in their Secret Laboratory. To them is entrusted the developing of much Mysterious knowledge, and to them we are about to commit you, with the injunction to bear this Rose and Cross, the latter as a symbol of your faith, the former as the emblem of your desire for the dawn of immortal Knowledge. But I must first invest you with mystic modes of recognition, and this lead on 'Sub-Rosa', which is my Pass.

Sign: Palm of hand open, palm against the other as he makes sign. Make a waving motion as you raise it (Flame).

Token: Place Right Hand upon palm against the other as he makes sign.

Password: Chymia (Chemistry or Alchemy).

Secret Word: Ignis (Fire).

Battery: ***** (Cross and Rosa).

The Initials of the Passwords of the Ancients with my own form 'I.G.N.I.S.'

You will now repair under the guidance of your Conductor to where you may be properly qualified to enter upon the discharge of your new duties, for now you are to prepare for the golden duty of becoming man's benefactor, to assist and minister to the unfortunate from disease, or cruel accident, or the greater sufferings from man's inhumanity to man through conflicting passions.

You will, therefore, remove the raiment of Blue of Hope, of the Science of Chemistry, and replace it with that of the higher Class: of the Science of Alchemy and Hermeticism, of which, Yellow through all time has been the emblem, and that of a nobler grade of Wisdom.

For we now proclaim, that having entered upon a more active sphere of duty to you fellow man, you be entitled to be recognised as Practicus.

When duly invested, be obedient to the instructions of your faithful Guide, who will introduce you to the Laboratory of your future Companions, Philosophers in Alchemy, by the Battery of 4 and 3, significant of the 4 points or arms of the Cross, and 3, the Divine Triad emblemized by the deified Rose.

You may now retire.

Second Section

Practicus is robed in Yellow or colour of Gold, and is conducted to the entrance of the 3 Apartment, the Laboratory of the Hermeticists; in which there are five Companions deeply immersed in study or work, and a vacant seat and Chemists desk, The Conductor of Novices taps 4 then 3 lightly at the entrance, which is promptly responded to by the golden notes of a bell within in corresponding measure. The door opens, and one of the five, in Yellow robes, approaches the newly initiated, who still carries the Rose and Cross.

1st Alchemist:

God's greeting to Man. For the holy purpose of Humanity, an unknown influence directs the pure in spirit, the noble in sentiment, and the true in soul, to yield their time and toil, as benefactors of their race; for this you come to us. By the Mystic Rose and Cross, and, the Sacred number 7, your mission is revealed.. Thou art Practicus, learned as yet in but the rudiments of our Art and Science. Come, draw near: We must have thy warmer friendship, and as well thy study. Enter.

They all enter and are seated, the Candidate retaining the Rose and Cross.

Conductor:

With a spirit of unity and meekness inspiring our every purpose, we seek a solution of the means for conquering disease, life's enemy; and of the power of assuring immunity from the consequences of life after life.

1st Alchemist:

You seek to conquer the Mysterium. If it should please God to reveal unto us these great Mysteries, would we be able to comprehend and understand them, unless he should bestow upon us some new faculties of the mind?

Before yielding to a fuller consideration of these special subjects, let me advert to your recent instruction and approach less abruptly such momentous revelations.

As a Theoricus you bowed to Aesculapius, the God of Medicine, but reverence is also due to the Ancient Philosopher Hermes Trismegistus, almost contemporaneous with the Law-giver Moses, and called 'Thrice Great', by reason of his virtues and great learning. It was he who gave us the division of a day into hours. He is the alleged inventor of Alchemy: the father of that species of philosophy, which claims to solve and explain all the phenomena of nature from the three chemical principles, salt, sulphur and mercury: A system which reveals the causes of diseases, and the operations of medicines, on the principle of an Alkali and Acid. In this and congenial studies by being an active participant you are entitled to rank as Practicus.

2nd Alchemist:

In continuation of your late instruction received from the four Ancients, let me speak of our practical experience in this Laboratory. Your attention was drawn to the various phases of Fire. We exemplify, that Fire disjoints and unhinges all classes of matter, dark metals run like waters of light, the demons are conjured out of the Minerals, and they are shown as angels white. By Fire we lay our hands upon the solids, part them, powder them, melt them, fine them, drive them out to delicate and

impalpable texture; firing them into cloud, mist, gas, into nothing. Men of Science cannot tell us what is Fire, but simply say, it is a phenomenon; they cannot tell whence it comes, or whither it goeth. They tell us it is the evolution of Light and heat in the combustion of bodies.

Conductor:

What knowledge can you impart upon the effect of the Fire element upon the production of precious metals?

3rd Alchemist:

We may advise you, that Gold and Silver are the chief metals of the Alchemists, and the two chief Mystic Symbols of the Rosicrucians. Fire, light, vitality exists in everything, metal, stone and timber, when the 'Life' of which is gone, it becomes unfit for service. In the combination of the metals which was explained to you as a Theoricus, you well remember of the product of silver through the germ of Primordium, which germ has also given to us the product of Gold, and which it is ardently hoped will shortly give to us the Elixir Vitae. To the uninstructed, it is the generally received opinion that these things are among the impossible: this may be, but the approach, to us, seems at our door, and not a dream, nor a fable. This possibility is based upon the assumption that every metal consists of Mercury as a versatile and flexible base, out of which all metals have their being, and into which they may be ultimately reduced by Art. 2nd: That the Species of Metals and their specific forms are not subject to transmutation, but only the individual or primal parts, which are visible and can be acted upon. 3rd: All metals differ in their degree of perfection or purity toward the invisible Light or Life which is within everything, the 'Celestial glory', or primordial base, which has matter for its cover, or exterior, or mask. 4th: Art overleaps and transcends Nature, accomplishing, quickly that which Nature requires periods to attain. 5th: God has created every metal of its own kind, and fixed in them a principle of growth, especially in Gold, the Superior metal, and which in itself has magnetic seed, an unseen power, unappreciable in this world, but which Art can inspire and multiply.

We feel that we are upon the eve of obtaining this power, for what may be done with metal, may have a co-relative effect upon the human body; that is that the solution of prolongation of animal life must follow quickly upon the ability to transmute other metals to Gold, as they are kindred, the purest metallic life with animal life. The ability to hold Gold in solution is already familiar to us.

Conductor:

What mean you by the product of Gold by Nature through germination and increase; is it subject to multiplication through seed as in the animal and vegetable kingdoms?

4th Alchemist:

Certainly, but under a modified process of Nature. The precious metals are nurtured, and subject to increase through the secret operations of the Planets, they gestate and grow daily in the bowels of the earth. The Sun and Moon, night and day, light and darkness, water and fire are all active in the generation of the precious metals. It has been a matter of assumption, that the invisible operation of the Sun effects the natural production of Gold, while the refining and bleaching lucidity of the Moon had its effect on Silver. Whence their origin, if they do not germinate and fructify in the Laboratories of the Earth as in the womb of their Mother, and produce strains of Nature in maturing? The purpose of the Alchemist is to assist Nature and expedite it through the hermetic Art.

A spark, an atom of Fire, Life, or Divine Lux, which is within every thing, is in the metals, deeply hidden in the interior which buds, germinates and bears fruit.

Conductor:

The production of the precious metals is only through assisting Nature in its more rapid gestation, while the multiplying its seed is an impossibility?

4th Alchemist:

Not altogether so, for the Rosicrucian Alchemist claims to be able to gather the subtle, escaping gases or fumes, he or retain them and reduce them to material shape, thus, metaphorically, they enter the outer world or exterior of visible and material matter, and bring back into visible, tangible form old things metamorphosed into new things. This is the true significancy of Transmutation. The invisible escaping light or fire of certain metals seized upon, that is this 'Fairy Gold', is condensed into real Gold, through the influence of 'Primitia' or Primordial solution.

We thus figuratively express our ability 'to go beyond the line of this physical world, to pass as it were into the next world, work in it, and come back in safety bearing our well earned trophies of marketable gold, and the Elixir Vitae, or the means of rejuvenation, and perpetuation of human life. We thus become possessed of a revealed divine power, having the impress of immortality, and termed the monstruum or Hagisterium, which seizes upon the departing breath of the spirit, as it wings from man, and wins it back despite itself to redischarge its functions. The physical man is estopped in his decay, in his daily bodily corruption and the escaping native Fire resumes its ordinary duty end faculty.

This paradox presents itself, 'Light is material and hence must be dark, as all material, hence it cannot be light to us, though it may be darkness to God'.

Conductor:

That evidence can be produced of these powers of change in material substances and immaterial shadows?

5th Alchemist:

Have you not already witnessed them, or does not your intellect present them possible? May there not be faculties in Man beyond those of perception through hearing, tasting, smelling, feeling and seeing? It is not necessary for the eyeless cave-fish have orbs end fitting sockets, to give it perceptive sight. Give me your Scarlet Rose, the emblem of our Love, the symbol of our darning Faith in eternal Life.

5th Alchemist takes the Rose from the Cross, and holds it in the fumes of flour of sulphur, which flour is taken from a jar, and sprinkled on the chemical flaming tripod dish: The

Chemist then continues: Behold this beauteous Rose of scarlet colour and brilliant hue, emblematic of the blood that washes away the sins of the world, note its contact with the fumes of this simple yellow mineral and the effect; how gradually end yet certainly it conceals its collar, when the sulphurous gases, as of an evil Spirit, dare to approach it.

The colour of the Rose turns to a pallor, or white.

Our expressive emblem of Man's redemption, blushing in its pride, fails not to hide its beauty and scorning the distasteful union, exhibits its defilement through every part; as the Soul grows pallid by contagion with the influences of the evil One, whose symbols are sulphur in contact with Fire. So here Sulphur and Fire work their fearful sickly curse.

But be ye ever so impure, the crystal Waters of Life by repentance and faith will wash your sins away, and make you pure as ere thou were before pollution. In like manner I baptise this symbol, and behold it shall be as God created it in all its beauty and radiant splendour.

As this last sentence is uttered, the 5th Alchemist will rinse the Rose in a prepared chalice of pure water when the rose will resume its original colour.

Hast thou sinned, repent and wash thou in the Waters of Life and God will make you pure.

A distant gong strikes 12 equal notes, tolling: which one of the Alchemists counts as it strikes.

1st Alchemist: One half the hours of Hermes are gone, and Gualdi sleeps, but one stroke more and all our hopes are ended.

The Gong sounds one stroke more.

The Council have decided: our Gualdi's dead. The secret I form is forever buried.

All the Alchemists rise, make the sign of the Cross with arms extended, then clasp them on their breasts, and are sealed in silence and bowing. Shortly the

1st Alchemist, *recovering, speaks*: Know, Frater, The cause of our sudden grief. Our hopes, our convictions, were centred, and our belief is still unshaken, that the Great Mysterium is discovered, but the secret was with the Magister Templi, Gualdi; who at the instant of his discovery, rang of the welcome tidings, but becoming overjoyed at his success, the functions of Nature succumbed, and he was found at the midnight hour by those he had alarmed still holding the thong that sounded the joyous news, but as it now appears, his own death knell.

It was his habit to pursue his labours at night when all nature was still and his Fraters in repose: his success was foreshadowed and a nightly alarm expected; but from the time of the finding his body he has never uttered a word, or given his watchers a sign. The solution that was found on his central desk contained Nitre and Gold in solution with some other admixture: and his motto, 'Igne Nitrum Roris Invenitur', by Fire the Nitre of Dew is extracted, scrawled in crimson upon a piece of dyed skin, was laying close by his seat.

The supposition was entertained that he may have drunk of the solution, and his own life might thereby be saved: his body was taken accordingly to the Chamber of Rest, together with his books, and the chemicals with which he was experimenting, in hopes of his giving evidence of life and revealing the long sought for secret.

It had been agreed that his watchers should be without intermission, and that the Magus and Council should set this day and hour (it being now 3 days since his syncope commenced) and adjudge him alive or dead: with the notification to the Brotherhood, that one-half the number of hours into which

Hermes had divided the day should be tolled announcing the conclusion of their decision, and that briefly following one bell stroke should signify their decision of Death, and three in quick succession the power of his resuscitation. The Council has decided, and our worst fears are realised, for we now may never know the composition of the solution which was found at his desk, if indeed that which was left was of itself complete as a compound. This hopeful yet startling fact remains to console us, his body does not corrupt, though the heart is still, and the sensory nervous life is inactive, circulation and nutrition have ceased and the 'Fiat' of the Council is pronounced.

Now, Frater, should this body not corrupt, your original question of how to conquer disease, which is life's enemy, would appear to be solved. Your second interrogatory is to be sought for in and after study, and with the Adepts.

We will now retire to the Chapel or Sacred Hall, and leave you under the care of your able and wise Conductor.

The Alchemists retire, with arms crossed on breast.

Conductor:

Frater, the learned Alchemist who has just left us, is a wise and noted Rosicrucian; he intimates to you the source from which the name of this noble Fraternity takes its rise, at least this scientific portion: thus, the name comes from 'Ros', the Latin word for Dew, and 'Cruz', 'Cross'. From the mystical Cross is formed the letters spelling the Latin word Lux, or Light or Fire: hence the hidden significancy in the Aphorism, 'By Fire the Nitre of the Dew is extracted', or 'Igne, Nitrum, Roris, Invenitur'.

The great revival in this class or branch of Rosicrucianism was at Paris. In March 1623, when the number 36 was thus distributed, 6 in Paris, 6 in Italy, 6 in Spain, 12 in Germany, 4 in Sweden and 2 in Switzerland.

You well remember what was said to you of the discovery of transmutation to Silver, and the excitement occasioned thereby, as narrated to you in the preceding Grade of Theoricus, but the wildness of enthusiasm was evinced, when the Practicus Philosophers sounded that terrible Bell, which announced the double discovery of the Transmutation to 'White Gold', or Platinum. and that of Virgin Gold.

The sole attention of the 6 Alchemists of the Practicus Grade was given to the transformation of metals to Gold, immediately after realising the force of Primitia when exercised by Fire upon certain. primary metals and producing silver.

Realising that through evolution all things in the Universe had succumbed to change, and that by progression even in the metals a theory of successive changes is established by which nature reveals strange results, the task remained to ascertain the requisite metals for the combination, with the proper proportions thereof, and the dynamic conditions or laws by the use of Primitia to produce the desired result, which was Gold.

They were confident that Mercury was an essential: that copper was necessary, and most likely sulphur and tin.

The ability to hold Gold in solution had already been conquered by Nitro Nuriatic Acid. In forming

the amalgam native gold was added to the above named metals, as a seed. The course of Nature, under the operation of a simple and universal law, is effected, sometimes slowly, before evolution ensues exhibiting organic development. Thus having the matter as a vehicle of change, motion being required to attain the result by change, a force became requisite to cause change that evolution should follow. As one thing is derived from others, the problem of advance becomes one of transmutation; and as matter and force are not created, the changes must be those of transformation.

The Alchemists then had recourse to Primitia, a Nitre extracted from dew, which caused motion, the mechanical collision, the breathing as it were of the component parts, which produces life, and resulted in a chemical change. This was from an incoherent mass to coherence producing integration of parts. After tedious experimenting, and with different components, two new combinations of great value were disclosed, one of 'White Gold', or Platinum, and the other, the long sought for, malleable, unoxidizing, lustrous, precious gold.

Joy and relief to millions of their fellow-men was their first impulse. But had these Alchemists once revealed the power of goldmaking, the metal could have lost its value and not unlikely the producer would have lost his life to gratify an insatiate people. But no, the very knowledge of their magic power, and the surprise at its existence, delighted them more, than aught the World could give. They concealed their Mystery, denied its existence, shunned Society and the World, remained unknown, invisible, illuminated; serving their God and as well mankind, assisting the feeble, frail and suffering. They were overcome and astonished at the immensity of the power accorded by God's grace to man.

A long list of eminent men, experts and profound students have examined the product of gold by Art, and have verified its production in its material state by Alchemical Transmutation.

This Chamber, Frater, although small in size, is intended to represent the Laboratory of these Philosophers, as you perceive, and is the Second in the Series of four rooms on the south side of the Sacred Hall, that occupied by the Theorici being the first, and which leads into this by a connecting passage-way. Here you beheld loss of confusion in the retorts, bulbs, receivers, worms and cylinders for compounding and distilled. Here were required scales and measures, heating and hanging lamps, and all the appliances necessary and requisite for the use of the Philosophers of Hermes. Salt, Sulphur and Mercury abound in various shapes. Alkali and Acids continually met the gaze: and in long rows, systematically arranged and occupying one side of the room, were many books of the Egyptians, treating of universal principles, of the nature and orders of Celestial beings. of medicines and ever of divination. The Philosophers were termed 'Practicus', and here they pursued their Hermetic studies.

As in the preceding degree of Theoricus, when you were therein admitted to complete the number Seven, so in this Grade of Practicus, you now have been admitted to fill a vacancy and complete their number Six.

Music. An Ora or Miserere.

Solemn music is heard from the Secret or Sacred Hall.

Hark! The Holy Chant steals o'er the midnight air, 'Tis the lament o'er the dead. Let us retire.

Philosophus

First Section Colour Green

The Practicus is robed in Yellow in the Preparation Chamber outside the Porch. Over his head and face is thrown a Green Veil, quite thin, while outside of it there is bound on his forehead with Scarlet ties, a bright Silver Moon in first quarter, with points up. The Practicus with his Conductor approaches the Porch, when they halt and listen.

Song in Sacred Hall

Hark, the joyous song I bring
"Gualdi lives," and everything,
That breathes shall shout his praise
In ecstasy, through endless days.
Now the mystery he'll unveil
Death no longer shall prevail,
Shout the tidings far and near
"Gualdi lives" Life has no fear.

The Herald approaches the door of the Sacred Hall which is open, and makes the following Proclamation

:

Stand apart, and give due head. Thus orders the Magus and his Council. Greeting to the outer-world, Gualdi lives, and death hath not the Victory. This do I, son of Aerial, the Herald.

The Herald returns to his Station. The Guardian of the Caverns and the Torch Bearer, whose torch is burning, approach the entrance to the Hall, just as the Conductor of Novices and the Practicus are about to enter. All halting, the

Guard, says to *T.B. as he sees the Cond.*: Mark you, it is time for our service.

Torch B.:

'Tis true, but the general joy, has disrupted our proceedings. Here is he who seeks to become a Philosophus, in charge of his Conductor. Frater to the Candidate we have news, but you cannot be a stranger to it now, the Proclamation has been made, 'Gualdi lives'. I have just removed this constant burning Torch from the Hall of Rest, where Gualdi sleeps in gentle perspiration. The Council had declared him Dead, and a Requiem had been sung, but as his faithful watcher, I despaired not, for discoloration or decay could not be traced. I believed in his having drunk of that 'Cup of Life'.

Guard. of C.:

Gualdi hath not yet spoken, and we are nettled with impatience, but our Orders are to continue the discharge of our several duties and abide the result which shall be made known. to all of us in due

season. This Torch, the Symbol of the Sun, of Truth, will precede you in your further search. In charge of your Conductor, therefore, follow the Bearer of the Torch.

The Guard. of C. retires to his Station, and the Torch Bearer precedes the Conductor of N. and Practicus, as they make four circuits of the Hall, during the Hymn.

Wake the lute and quiv'ring stings
Mystic truths Urania brings,
Friendly visitant, to thee
We owe the depths of Rosary.
Fairest of the virgin choir,
Warbling to the golden Lyre,
Welcome, here they art prevail,
Hail, divine Urania, hail.
Here in Friendship's sacred bower,
The downy-winged and smiling hour
Nirth invites, and social song,
Nameless Mysteries among
Crown the bowl, and fill the glass,
To every virtue, every grace,
To the Brotherhood resound
Health, and let it thrice go round.
We restore the times of old.,
The blooming glorious age of gold;
As the new creation free,
Blest with gay Euphrosyne;
We with godlike Science talk,
And with fair Astrea walk;
Innocence adorns the day,
Brighter than the smiles of May.
Pour the rosy wine again,
Wake a bisker, louder strain;
Rapid zephyrs, as ye fly,
Waft our voices to the sky;
While we celebrate the Nine,
And the wonders of the Trine,
While the angels sing above
As we below, of peace and love.

The circuits by the Cond. of Novices and the Practicus, preceded by the Torch Bearer whose torch gives the only light in the Sacred Hall, cease as they approach the West of the Sacred Chamber; they halt.

Cond. of N.:

Fratr Practicus, we are in the midst of physical darkness and mental gloom and even the Soul is wandering in mazes preceded only by the Light of Truth, symbolised by the blazing Torch. We are to approach Creation, the breaking away of night, to enter upon the first rays of Lux. The chaotic elements of Fire and Flood are to give place to a serene, calm, passionless and pure existence of all things terrestrial and celestial; the Heavens and the earth are to take form, system and harmony. The

fair Urania, the Goddess of Astronomy, by the aid of the Divine will, is to guide our mental footsteps. As the pure and heavenly Teacher appointed 12 Apostles to make known his holy laws, so Astronomy, through the wondrous mower of the Great Creator of all things, has 12 instructors called "Gates", or signs of the Zodiac, which typify the 12 stones of foundation of the holy City. The mind of the Father also decreed that all things should be divided into threes, and so the Gates of the Zodiac are divided into threes, accomplishing four in all, or the four seasons. There are three decades in a month or sign and three months in a season. Let us proceed and ponder.

The Conductor, Practicus, and T. Bearer approach the First Sign (Medallist) halting at Aquarius. A single taper in front of the medallist has been lighted.

Medallist,

1st Sign: The impending weight of darkness is being made manifest. Motion becomes perceptible. The gloaming Light interchanges with shadow. All is confused and formless: like a goodly body without a soul, like a soul without God. As the creation is about to proceed and as the representative of the Zodiacal sign Aquarius, I direct the waters descend upon the soul, that the hour and day of Conception may commence. In darkness and sorrow does life come forth and time take beginning. Let Fomalhaut lead forth the heavenly train.

The Conductor, Practicus and Torch B. approach the 2nd Sign (2nd Herald) and thus halt at Pisces. Two tapers have been lighted in front of 2nd Herald, just as the above were leaving the Medallist; the taper of the Medallist is left burning.

2nd Herald

, *2nd Sign:* With God, all is as day; with man night savoureth of Mortality. We tend toward the day, the morning of Light, and the darkness of error and unbelief are passing away. The divine lux is foreshadowed, for there was Light before the Sun. As the waters descend upon the Earth, and life shall be given to Pisces, the fishes, so all nature prepares for the reception of the seed. From the womb of darkness and despair, loving nature prepares for the bursting forth of Life: and numberless Starlets shall wake in the wake of Fomalhaut.

The Conductor and Companions proceed to 4th Ancient whose three tapers have just been lighted. Herald's lights still burning.

2nd Ancient

, *3rd Sign:* From the great deep, the womb of moisture, the welling of the fountains, the great ocean of the world, Nature has entered upon its travail; the waves have become confined., the mountains stand forth, the hidden treasures in. their seed are implanted in the bowels of the earth, secretly laid up, the metals, the mineries, the material of quarries which shall yield their riches in due time. Millions of wonders doth the very face of the earth offer up, herbs, flowers, trees with leaves, seeds, and fruits; beasts and worms; birds and insects, and the angelic stars in the firmament. How can we utter sufficient praise to the Maker of all, whose wonderful wisdom is displayed in all these works; the Infinite, the Eternal. For God created the Heavens and the Earth, the Sun, the Moon and. the Stars.

All Nature smiles; My sign is that of Aries, the Ram, the opening of Spring, nature's childhood, the Vernal Equinox, the point from which we commence the stairs of ascension toward perfection. So let

our thoughts climb as does the Light arranging for the coming fruitification in Nature. The beautiful star Arieus shall be my recognition.

The Conductor and Companions proceed to Secretary, whose four lights have been lit. Tapers of preceding Officers still burning.

Secretary,

4th Sign: Man was first formed, and then inspired all other things were made in different shapes, but Man after God's image: others with qualities fit for service, but Man for dominion. God made the great House of the World, and furnished it, then he brought forth the tenant to occupy and possess it. He made the Earth for him before his existence, and so He hath prepared a place in Heaven for him, while he is yet upon the face of the Earth. He hath given him a World for use, a Heaven for contemplation. So Man planteth, that from the seed, in due time he may reap, and which it groweth, let us behold the beauties of the firmament, for in any Sign there is growing strength. My Zodiacal measure is that of Taurus, the Bull: in which are found the glorious Pleiades, Hyades, Orion, Sirius, Aldebaran and Procyon.

Conductor and Companions proceed to Celebrant, whose five lights have been lit.

Celebrant,

5th Sign: Man in his inception and before partaking of the tree of Knowledge was his Maker's prototype: other creatures grovel in the earth and have their senses intent upon it, the creature Man is reared up toward Heaven, with face toward it, yet possessing the offices of life, nourishment, digestion and generation. How wonderful in all his structure. He was made last because he was the worthiest, the soul was inspired last because yet more noble, for it is the breath of the Holy Spirit. The Soul is likened unto God, for it is one, immaterial, immortal, distinguished into three covers which all make up one Spirit. Yet observe how closely the Spirit and the Man are united, symbolised, by the Zodiacal Sign, Gemini, or the Twins; and of which the Stars of the second Magnitude, Castor and Pollux are typical as they are termed "Corposant", or body and Spirit.

Conductor and Companions proceed to 1st Ancient, whose six lights have just been lit. The tapers of Medallist and 2nd Herald are extinguished.

1st Ancient,

6th Sign: Now, all created things move in harmony toward the fulfilment of their destiny; the Heavens are studded with brilliants, and the Earth swarms with life, and teems with apparent fruitfulness. The terrestrial surface bears the impress of a Paradise, and all Nature rejoices in fullness as doth man in his growing strength. Nature wells forth. No herb, no flower, no tree is wanting for ornament or use, for sight, scent or taste. The bounty of God supplies man's necessities, comfort and recreation.

The loving month of June displays its gorgeous constellation of minor stars, and is represented by the Zodiacal Sign Cancer, the Crab. As Man has arrived at his full estate, this is termed the "Gate of Man": it is the Fourth step of the Ascending Signs, the Solstitial point, marking the Northern limit of the Sun from the Equator.

Companions with Conductor proceed to Suffragan, whose five lights have just been lit. Lights of 2nd

Ancient out.

Suffragan

, *7th Sign*: Observe the human species in his completeness of stature, the fullness of his physical strength, and mental amplitude from instruction of the heart: he sees God's sacraments spread out before him, and in his dual character, as body and spirit, partakes of food mortal and immortal, visible and invisible.

He has grown in his power like the Lion in whose Zodiacal sign he resides, in Leo, the 5th Sign of the ascending series, in whose measure the lustrous Regulus and Denebola sparkle in their Creator's praise.

Conductor with Companions proceed to Treasurer, whose four lights have just been lit. Lights of Secretary out.

Treasurer

, *8th Sign*: The World grows old space to man, and bids him prepare the sickle for the ripening harvests, for the growing crops bend beneath the weight of fruitful product; the time approaches for the gathering of stores to stay him in the coming time of rest, when labour will be burthensome, and the strength of man shall fail. The power of the orb of day, bids the husbandman be active, for in the Zodiacal Sign of Virgo, the sparkling Arcturus and Spica give warning of the shortening of the hours of daily toil.

Conductor with Companions proceed. to 4th Ancient whose three lights have been lit. Lights of Celebrant out.

4th Ancient,

9th Sign: The reapers have gathered in their store, the rich gifts of Nature have been gathered, and provision for the future hath been stored. The autumnal Equinox hath been reached, and the steps of the Ascending signs to perfection have been passed. The Sciences have opened their store of knowledge, the Kingdoms of the Earth, Vegetable, Animal and Mineral have yielded of their abundance from the hidden treasure-house.

Libra, the equinoctial point hath warned us by its scales the Man is old, and will be shortly gathered to the Earth whence he came. The four stars in quadrangle are poised, and man tends to his long home.

Conductor with Companions proceed to 1st Herald whose two lights have been lit. Light of 1st Ancient out. As 1st Herald recites gradually put out lights of Suffragan and Treasurer.

1st Herald

, *10th Sign*: Prepare thee for a change in Nature. Man becomes tremulous with age; normally God forewarns man by age of the coming end of all things, for to man, this World is his all in the body; but for the Soul, Death is but the entrance into Glory. In the Zodiacal Sign of Scorpio, we find the second of the descending steps, and in whose measure is the double star Antares, brilliantly red and known as the Scorpion's heart.

Conductor and Companions proceed to Guardian of Caverns whose single taper has been lit. Light of 4th Ancient out.

Guard. of C

., *11th Sign*: As true as the arrow of the Archer, the shaft of Death will reach its mark. All Nature quivers and shrinks from the coming blast. All forms terrestrial possessing life, shudder at the coming winter of their being. Darkness again begins to brood over the waters. But let not the shadows of despair overtake the soul.

As ye have sown, so shall ye reap, with a firm reliance on the just acts of the past, hope on, and have Faith in an Omnipotent redemption and on Mercy. The arrow of Sagittarius is brilliant with flaming Stars of Hope.

Conductor and Companions proceed to 3rd Ancient. Lights of 1st Herald and Guard, of C. gradually extinguished.

3rd Ancient, *12th Sign*:

Behold the 'Gate of the Gods'. The Exit of Life. Where we return to the dust as we were: the very door of Capricornus, lighting the soul in its flight by fifty-one Stars, as it wings its way to that eternal home where all shall be harmony, love, peace and rest. Kneel, Frater Practicus, and let us give thanks to the Ever Merciful Father, for his loving kindness in having spared us thus far on the journey toward old age, and the haven of his divine and eternal care.

Kneel with arms crossed upon the breast.

Laudamus

3rd Ancient:

We praise Thee, and give thanks to Thee, Oh, Thou Creator of an illimitable Universe, whose powers thus exhibited to finite. Man can only be exceeded by thine Omnipotent Love to the creatures of thy will. and implanting thy divine Light the soul, the Lux, in thy noblest earthly creation, thereby granting to him the boon of approaching Thee, and rendering thanks for thy manifold blessings.

We praise Thee, we give thanks to Thee, we glorify Thee, Amen.

Conductor and Companions rise.

Before you repair to the central representative of the Zodiacal system, around which you have now passed, under systematic instruction as to the creation of the Heavens and the Earth as also Man and his advancement from childhood to old age, together with some explanation of the changes of the seasons, and the appearance of the heavenly Bodies in the different and succeeding signs it is well to refreshen your mind with a few familiar thoughts.

The Zodiac is a belt of Stars extending eight degrees on each side of the elliptic, hence it is 16 degrees wide, and is 360 degrees in making the circumference. 30 degrees is assigned to each month or position of the Sun in which is a group or constellation, hence there are 12 signs to complete the circumference. The Zodiac, or belt, has four principal points, two of which are Solstitial and two

Equinoctial; and were anciently marked by Fomalhaut and Aldebaran, Regulus and Antares. The Solstitial points mark the Northern and Southern limits of the Sun from the Equator, called Cancer and Capricornus. The Equinoctial points are where the Sun crosses the Celestial equator. The Spring crossing is called Vernal, when the Sun commences his ascending or Northern march; and the Fall crossing is called Autumnal, when the Sun commences to decline toward the South.. These points are in the signs Aries and Libra, or the months of March and September. Properly March commences the New Year.

The Torch Bearer will now retire.

Proceed now to the Central point, about which you have made one circle as the representative of the Earth in an annual course.

On the Triangular Altar in the centre of the Hall are 12 burning tapers in a circle, with the Globular Mirror in the centre. A Golden mirror is preferable. Chief Adept east of, and Novice west of Altar.

Chief Adept:

The central Figure in the Zodiacal System, represents the source of Light. The "Seal of the Sun" opened by Divine will at the seventh sounding of the Trumpet. It is the Aeon of the Gnostics of Phoenicia, which is the point of development as Ion signified the generative faculty; it is the Yoni of the Indians, the Yin of the Chinese, and the Ionia of the Greeks, The Sun is emblematically in harmony and consonance with its Creator, in its Essence is imaged the Father, in its Light the Word, and in its Heat the Spirit.

The Sun, the great centre of the Solar System, from which emanates the generative powers of the Planets, gradually reveals its own composition. This wonderful incandescent Orb enveloped in many of our familiar elements in the form of vapour, partially aqueous, and partially glowing gas, nitrogen and hydrogen forming their chief constituent elements. Much, although not all, has been revealed of the constitution of the Sun, its coloured projections surrounding it, and the corona which lies beyond these prominences. For a full knowledge of all these matters, man must await further revelation of Science. Yet in the "Scheme of Suns" we know that many equal and may surpass our Sun in magnitude and splendour, and that many star-cloudlets are of themselves "Schemes of Suns", and the sun-stars are incandescent Orbs like unto our Sun.

Chief Adept gives *****, all rise and form a circle about the C.Adept, Cond. of N. and Candidate, arms crossed.

Before our further purposes and ceremonies can be revealed to you, we must again pledge you to our Brotherhood. To this end you will now raise your Right arm with the forefinger pointing toward Heaven, and listen to your pledge of honour.

Pledge of Secrecy

Do you promise and declare in the presence of these Rosicrucian Brethren, upon your word of honour as a man, calling upon the Ruler of the Sun, Moon and Stars as witness of the sanctity of your pledge, that you will ever conceal and never reveal to any person whomsoever, by any wilful act or process any, even the least, of the secrets or Mysteries of the Grade of Philosophus of the Society of Rosicrucians, which you already know, or may by any process whatsoever become possessed of, unless it be to a Brother of this Grade of Philosophus and not unto him, until after due

trial, strict examination or sure information by you had that he is constitutionally entitled to the same; or by the sanction of the Ordinances in presenting the ceremonies, or giving instruction to initiates lawfully entitled to the same.

Practicus:

To all of these I pledge my sacred honour.

Cond. of N. removes the green veil and moon from the head.

Chief Adept:

Now look around you. Those whose eyes are directed toward you, are your Brethren; ready to discharge all the Offices of that intimate relation, they now bid you welcome to their number and fellowship; to their affections and assistance; to their privileges and joys; and through me they promise to protect you by their influence and authority, to advise you by their abilities and skill, to assist you in exigence by their liberality and bounty, and to cheer you at all times with their kindness and love.

Your Conductor will now present you to the Celebrant, who will further instruct you.

The Conductor and Novice repair to Celebrant's Station near E.

Cond. of N.:

Frater Celebrant, this seeker for intellectual Light is referred to you for further instruction.

Celebrant:

My Brother, it has been heretofore explained to you, that we do not presume to teach new and startling truths, but we trust to guide your thoughts in a given channel for a great, good and wise purpose and perchance we may broaden the scope of your intellectual knowledge.

I call your attention to a brief History of Astrology.

Know there is no Science so intimately associated with Rosicrucianism, .as the great one of Astronomy, whose study is so interesting, and furnishes such strong proof and evidence at the wondrous power of the Great Creator of all things. It could be impossible to contemplate the Heavens and not believe in the existence of One Supreme Being of the Universe.

A consideration of this Science includes the movements, distribution, and the physical characteristics of the Heavenly Bodies. Next to that of tilling the soil to obtain sustenance for life, Astronomy is the oldest Science, for it became essential to measure time, and this could be furnished only through a study of the firmament.

The first recorded observations of any remarkable accuracy are those from the Tower of Bel, at Babylon, by the Assyrians in the 23rd century before this era. This powerful Empire understood the use of the Dial, the precession of the Equinoxes, and within a fraction the exact length of the tropical year, they even predicted in some cases, the return of Comets.

The chief seat of Astronomical learning among the Hindus, was at Benares, but the knowledge of the Indians in this Science was not equal to their neighbours. The Egyptians, however, who erected their Pyramids with mathematical precision, and not unlikely for astronomical purposes, and who erected numerous monoliths to their Sun—God Ra, justly receive credit in astronomical history. The remarkable coincidence exists, that through the inclined entrance of the Great pyramid, the Star Draco, in Hesperides, at its upper transit was visible day and night, and marked the period 2170 BC or the period when the chronological mensuration takes 25,868 years to return to itself again. The erection of that Pyramid marked the great year of the Pleiades.

The Astronomy of the Chinese is ancient though inexact. The wise Chwien—hio marked 2449 years before Christ, as an Epoch, through the conjunction of Mercury, Mars, Jupiter and Saturn. These ancient people understood, to some extent, the Celestial motions, calculated Eclipses and slew two of their philosophers, Ho and Hi, for not announcing an eclipse of the Sun, 2169 BC

The Ionian School of the Greeks was founded by Thales, of Miletus, 600 BC It thoroughly comprehended the seasonal changes and length of the year.

To Hipparchus of Nicaea, however, 160 BC from whom the Ptolemaic School took its rise, is astronomy indebted for evidence of skill and acumen. He catalogued 1082 stars, calculated the motions of the Sun and Moon, made observations of the planets, and described. their motions by a theory of epicycles: he also invented plain and spherical trigonometry. Ptolemy followed, correcting the procession, but insisted in placing the Earth in the centre of his system.

The Arabians, impelled by the Mahomedan faith, swept down upon the Egyptians in the 7th. Century, and by the destruction of the Alexandrian Library, the great history of the astronomy of this past was mainly lost to the world. But the Arabians surpassed the Greeks in practical astronomy. Continental Europe took little interest in this Science until the 13th Century, and even then made immaterial advancement until the Active days of the Rosicrucians when Fraters Purbach and Reglementanus paved the way for our Brother Copernicus, who died in 1543, aged 70, and who founded the time System by placing the Sun in the centre, and thus overthrew the Ptolemaic system which had obtained. for 14 Centuries: nevertheless it required Galileo, Keplar, Newton and others to perfect the Copernican system, which was still entangled with the epicycles of Hipparchus and which were removed together with the centricities and concentricities by Keplar, through the theory of the Biblical astronomer Tycho Brahe, a Dane, who pointed out the apparent fixity of the stars, or their enormous uncalculated. distances from the Earth and Sun.

The invention of the Telescope now gave birth to new and certain Astronomic knowledge. The discovery of the Satellites of Jupiter by Galileo presented a. miniature of our planetary system and confirmed it. Then Newton announces the discovery of gravitation about 1660, and Picard gives the dimensions of the Earth: Keplar establishes his three famous laws; the procession of the equinoxes is accounted for by the law of gravitation; the theories of tides are established, and the solution of the Earth's oblateness: the inequality of the Moon's motion by the Sun's attraction, is set at rest; the great laws of the stability of the Planetary System are firmly determined by the law of universal gravitation. The rings of Saturn and her 8 attending Satellites are announced, followed by Herschel's discovery of Uranus in 1781, and then her four moons; this again by the tidings of the new planet Neptune and his Satellite, and in quick succession no less than 130 Asteroids between the orbits of Mars and Jupiter, then. the startling discovery that the rings of Saturn were composed of myriads of small satellites, and finally, that millions of meteoric systems exist within the Sun's domain more or less associated with the glowing Comets.

With this brief review of the history of our Science, you will repair to the Suffragan for further instruction.

The Conductor and Practicus now pass the centre of the East to the Station of the Suffragan.

Suffragan:

Whatever throws additional light on the marvels of the aerial world, and into the starry depths, necessarily exercises a powerful influence over the mind of the earnest Rosicrucian. Astronomy is an exact Science, but an abstruse subject, yet a simple key opens much of its inner mysteries. We divide the Heavens into three classes, the World of Air, the World of Stars, and the Heaven of Heavens. The first embraces the Atmospheric envelope, clouds, and attendant storms with their inhabitants. The Second includes the infinite space containing the Stars, Planets, Asteroids, Meteors, Comets, Star-Showers, Nebulae and the Universal system while the Third opens to our view God's Holy of Holies, the Eternal Heavens, the Astronomical and Divine evidence of a real or an ideal residence of the Deity.

To the Ancients, there were known but seven Planets, the Sun, .Moon, Mercury, Mars, Venus, Jupiter and Saturn, revolving about the central Earth, Each symbolised to them distinctive metals, Gold, Silver, Mercury, Steel, Copper, Tin, and Lead: each had. its assigned colour, musical tone, animal representative, Sacerdotal title, Alphabetical and Mythological designation, as well as Sign, and emanations from the great Central Aeon. The four elements, Earth, Air, Fire and Water, embraced the three principles Body, Soul, and Spirit; these exerted seven influences over the animal creation: there were seven Virtues with corresponding Vices. Seven was the sacred number in all theoginies and all symbols. It represents the magical power in its full force through its composition of three and four, the Triangle and the Cube. It is the Spirit assisted by all the elementary powers, the Soul served by Nature. It is symbolised by a Warrior crowned, bearing a triangle on his cuirass, and standing on a Cube, to which are harnessed. two Sphinxes, one White and the other Black, making contrary exertions, and turning the head to look backward.

You will now return to the Chief Adept and be mindful of his final instructions.

Conductor of Novices and his Companion repair to the Chief Adept in the centre of the Hall.

Chief Adept:

My Brother, thus far your instruction has been mainly directed to Historical and Physical Astronomy, but Man has within him a Microcosmical Sun, Moon and Stars, that bear a sympathy with the Celestial Bodies, and in the centre of which shines the Divine Spirit. This Celestial Spirit actuates and influences the elementary essence and stirs it up to the propagation of its like, for which Nature designed it, shining with a pure, ethereal, angelic part called the rational soul, being a Divine Light, or stream flowing immediately from the Great Creator, and uniting Man with his Maker.

'Vast chain of being which from God began,

Nature's ethereal, human., angel, Man.'

The understanding and celestial faculties of man are formed from the ethereal world, the sensitive powers of life and action are derived from the Celestial World, and the gross and corruptible part, the flesh and blood consists of the elementary world, being all subordinate the one to the other. This is

the Rosaic doctrine; knowing we are clothed in the enchanted armour off the spirit.

The first four grades of this Rosaic System constitute the First Order, and are the 'Lesser Mysteries', the three that succeed them belong to the Second Order and are the 'Greater Mysteries'.

The occult Philosophers, to whom we are now about to commit you in their private Laboratory, will require your earnest attention and thoughtful consideration, but that you may be admitted and recognised by them, it is essential you should be provided with our Secret investiture.

Sign: Look upward, sweep a circle over the head with right forefinger and point to its centre.

Token: Make a circle on opponent's forehead with right forefinger and point to its centre.

Password: Har-Ra-Tum (the Rising, Midday and Setting Sun).

Secret Word: I-ha-ho. ('God the Eternal' – see Mysteries of Serapis).

Battery: *** **** (3 and 4, Triangle and Cube = 7).

Repair now under the care of your Conductor beyond the Porch, and be clothed. in a Mantle of Green., the emerald colour of Spring, the symbol of your Hope in Immortality, and of Victory, signified by the Crown of palm and of laurel, and resembles the colour of the Solar Spectrum, which is situated between the Yellows and the Blue. The Battery of a Philosophus is 3 and 4, the reverse of that of a Practicus, and has reference to the sacred number 7, symbolising the Triangle resting on the Cube, and as well the four Circles embracing the Sacred Delta.

All rise and form a circle, the Chief Adept, Cond. of N. and Practicus remaining in the centre.

By the presence of these Fraters, and in conformity with our Society. we do proclaim our new initiate a Philosophus entitled to all the rights, powers, privileges end prerogatives of the Fourth Grade of the First Order of The Society of Rosicrucian.

Frater, you may now retire.

Second Section

The Philosophus is robed in Green, and guided by the Cond. of N. toward the entrance of the 4th Apartment, Astronomic Hall; in which there are four Astrologers and Astronomers deeply immersed in their occupations. There is also a vacant seat and desk.

Before announcing themselves, the **Cond.** says to the *Philosophus*: These wise Sages, to whom you are now to be introduced for scores of years have been revered for their many virtues. Some are known as Astrologers, the foretellers of future events, consequent upon a close study of the movements of the Planets and. other Heavenly Bodies, and they understand the effect and control these Bodies exert over all the movements off Nature and the destinies Man. Astrology is the twin-science of Astronomy, or was, until the great Galileo severed the bond. Through Chaldea, Egypt, Arabia, Continental Europe and England as well; these Anchorites, these musty Monks have sought the supposed unattainable in Chemistry, Alchemy, Astrology, or other Science; ever intent on obtaining the Elixir of Life, the Vampire-food, that shall enable man to live forever in unalloyed health, and this with the discovery of metallic transmutation would enable them to enjoy luxury and

ease of body to the extent of their desire.

We will question them of things terrestrial, celestial and the Destiny of the Soul, and meditate on what we hear. This is the Astrologic and Astronomic Cavern of the Rosaic philosophers. Disturb not their calculations, but draw nigh in silence, and we will abide our time.

The Cond. of N. taps 3 then 4, on the entrance. No response; again a little louder; still no answer. The door is discovered to be ajar, is pushed open, and they quietly enter and listen. One of the Astrologers is soliloquising and examining the shadow on a paper containing a circle and some lines and measurements.

1st Astrologer:

Great is thy power, Magnificent Star. If by this conjunction I can gain the mastery of its interpretation, then will the solution of this problem give me all I crave. Catharine de Medice you shall be answered, the plottings of yourself and Counsellors shall not escape me, else there is no ruling divinity in Heaven's Astrology. Where then will be my reward. I could be foolhardy onward to claim the second at the throne. One line more and the conjunction is complete. Well, I must wait. Now, watch the astrolabe. But see, the projection of the spheres on the plane of the Meridian, the line is passed and Francis the Second, your fate is sealed.. Again see, by poison to be administered in the ear. The Secret's, but hold, who comes, that stealthy step and listening ear. You'd betray my secret. But what want you?

The Conductor and Philosophus give the Sign.

Cond. of N.

: Brother, and yet Father, you know us not, we gave the secret Battery twice, and not being answered, found the door ajar and entered. We come to crave a boon, and await your good time.

This Philosophus, in our Rosaic System, hath been sent by the Council to you, knowing that you delve in Sciences terrestrial and celestial, and who Casting the Horoscope, can solve wonderful enigmas by divination, grasping knowledge from the Heavenly Bodies, when they appear singly or in conjunction, and interpret the unknown, according to their starry signification. The Council desires that you instruct this Philosophus further. He seeks to know the future destiny of the Soul, his inner self, his undying and mortal part that must account to an impartial judge.

1st Astrologer:

My Son, thou seekest for that which an Omniscient Deity has wisely veiled from man, save through reason and that delicate Monitor, the Conscience, planted in him. These tell us of immortality. But be more specific in Thine inquiry. May it not be of things

Mortal, as well as immortal that now concerns thee? Dost thou wish to know of thyself or of another, or is it of coming events of fearful import the dreaded traversing Storm, or other fearful evaluating of Nature which unbidden and unwelcome cause unrest as to the fate of some dear but distant friend? If thou seekest to be informed of Nature's works, the Earth and its surroundings, speak to Ben-Ardac, the Rosaic Arab there that is his study, and of it, he is the Master. Our province, as Astrologers, is to seek the knowledge of startling forces in Nature, and the destiny of Man through two Channels and we classify them thus: The Arab grasps at Nature, the terrestrial, and the substance that envelopes the

Earth, the Air and its components, and watches, when twinkling in the light, the fall of 'Star-dross', which you call gold, and which we produce at will. The Second Class, in this much-loved Astrology, comes within my sphere. I seek not for precious gold nor deadly poison, nor the myriad effects of, or by, Nature, but the abstruse, the judicial class, which foretells to me the future of men and nations, their destined fate and acts, through the movements of the Planets and other Heavenly Orbs. All governments, and rulers, all powers in and by the people are through this noblest Science made bare to me. Yet, behold, it has resulted in these straggling grey locks, these sunken eyes, and this frame made delicate by the intensity of thought, and the wearing, interminable study of these tabulated figures of Alphonso the Tenth, called the 'Tesoro', and these far reaching signs and heavenly indications.

Cond. of N.:

No, Father, we seek none of these, but how to foretell the future as to the destiny of the Soul.

1st Astrologer:

My Son, thou canst not find that here. If thou seekest for gold, for mortal pleasure, for health and long life, come with us and fret out thy years with seeking to prolong them, and attaining that which, if found, might prove your life a greater burthen. than enjoyment. No, go thou to the Council, if perchance they can answer thee, and heed their instruction; if not, then to the Holy Father, the Seventh Element, who sits upon the throne at Rome; and shouldest thou there fail, seek thine own closet and commune with thy God, alone:

He will point out the Intercessor, which all men need, for He hath said; 'Ask, and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you'.

Cond. of N.:

Thanks, Father, for thy words of wisdom. We will seek further.

1st Astrologer:

But, hold, ask of that comrade, he is a Philomath.

The

Conductor of N. *and his Companion turn to the 2nd Philosophus indicated, who is an Astronomer, and thus addresses him:* Frater, we have taken heed of the wise sayings of your Companion, the Astrological Sage; but he disowns all ability to solve the future of the Soul, and bids us turn to your wiser counsels, or to seek for knowledge from the Holy Father of the Church, and if both fail, to commune alone with God within a Cloister, seeking direction and guidance from Him, trusting the future in his hands.

2nd Philos.:

My Comrade hath said well; but seek you at some early day, wisdom from the Adepts, those philosophers of the Rosae Cross, of the second Order, whose constant study is Natural and Revealed Religion, whose knowledge of the Soul and all thereto pertaining is great; but as to these Confreres, they can but say to you, 'if that which thou seekest thou findest not within thee, thou wilt never find

it without thee'.

Apart from Theosophy and Divinity, as Rosicrucians we discuss at our leisure moments, that Occult Philosophy, adopted by Plato, from the more ancient Mysteries, and which consisted of three principal parts. First the proceeding from the doctrine of the "Soul of the World". Second, that derived from the consideration of numbers, letters and sacred words; and, Third that resulting from a pure and holy life, and these all summed up in one great system of esoteric ethereal Truth. The Soul of the World is a difficult matter to express, if not to comprehend. We say, the Constellations of the Zodiac govern the earthly animals. Every Star has its peculiar Nature, property and function; the seal and character of which it impresses through its rays upon plants, minerals and animal life. The affinities of these planets and stars are of great power, although it hath been taught, that each planet is active but one day in the seven fold, and further that the precious stones are produced through the Chemic operation of the Planets working secretly in the telluric body. We argue that metals and minerals have but one base or foundation: and having this we would have the key that could unlock the Universe. It hath been further taught that by the Hermetic or Magnetic Light, we can augment and purify indifferent stones and, give them greater value: thus, on Sunday, expose yellow gems and gold, and their weight will increase through the attractive power by affinity of the Sun; and thus by the Alchemic action of the Moon, pearls and stones of white on Monday are improved: On Tuesday let Mars increase the fire of rubies, while on Wednesday, sapphires, turquoises and gems of blue reflect the brilliant mercury. Jupiter in his majesty, and Thor, are supreme on Thursday and give lustre to Amethysts and stones of sanguine tint. On Freddie, Venus favours emeralds; and on Saturday the oldest of gods, Saturn claims the lustrous diamond.

The Planets, too, 'tis claimed, have direct power over the physical action of man, as well as over his intellectual energies; his reason, appetites, senses, and powers of generation. These are some of the theories which tend to prove our Atmospheric envelope a delicate sensorium, promptly responding to every wave of physical energy that beats upon it from stellar space. Future observations will prove that the agency of planets in causing Solar disturbances is powerful to influence the great luminary in causing terrestrial cyclones and earthquakes, and that great magnetic and meteorological disturbances over the entire globe are effected.

Cond. of N.:

We were taught in the Council that Astronomy was an exact Science, then why these uncertainties and trusting to a future?

3rd Philos.:

Mark well, the depths of space lead into infinity in the Universe, the invention of the Galilean Telescope has but opened the eyes of the mind and our instruments though numerous, may be imperfect. The Telescope has revealed the aberration of light, the proper motion of the Stars, the determination of the Sun's distance and the distances of the Stars, and we hope soon to know their velocity, we have the cosmolabe and astrolabe, the Equatorial, the transit instrument, the Mural circle, and a multiplicity of contrivances; and we have great and calculating minds among us, like unto our Frater Copernicus. Our advance is great, yet we lay the foundation only for that glorious temple of astronomic knowledge which shall be God's revelation of the heavens to man.

Of all the glories off the Soul, of all the harmonies attuned to reason, to the utmost capacity of mind to appreciate the ideal infinite, the wondrous works of God, in their immensity as revealed by astronomy, call forth man's greatest praise and adoration of the Creator of All.

Three distinct notes on a silvery-toned Bell, followed by four more as defined, and sounded without, are heard.

4th Philos.:

'Tis the warning of the Herald, our converse must soon close for this day marks an era with the philosophers of Hermes, it is their triumph of Gualdi over death.

How intimately our Science of Astronomy is connected and harmonises with Alchemy. Our Zodiacal circle inclosing the square causes its four angles to represent the four elements as it represents the commencement of the four seasons; and again the embracing triangle is typical of the three principles, all surrounding the central point, or Sun, or source of light and life, the celestial and glorious Soul.

It is not without some force that the 'Emerald Tablet' of Hermes Trismegistus receives consideration and importance. The three principles of elementary matter being Body, Soul and Spirit, are represented by Alchemists as Sulphur, Mercury and essential Salt. The central or primal generative power they termed in their magic language Mercury, Green-Lion, the Serpent, or Seed; the which giving a seminal impression to animal, vegetable or mineral kingdom caused production. This phoenix power so long sought for by our Chemists, is now presumed to be within the knowledge of Gualdi: in its impure state it has solved the enigma of the transmutation to Silver and Gold. It is the primitia or primordium solution, the I.N.R.I., and is doubtless contained within the Aphoristic Motto, dropped by the Magister Gualdi when overcome by the discovery.

Ignem Nitrum Roris Inventur.

The silvery tones, 3 and 4 are again distinctly heard

.

4th Philos.:

Prepare, the Council requires our presence.

The 4 Astronomers, two and two, precede the Cond. of N. and his Companion. When at the entrance they are met by the First and Second Heralds preceded by the Guard. of the C.; as the 3 and 4 strokes are again heard from the bell. This procession advances to the centre of the Hall, halts and so separates as to form two sides of a Triangle, the Apex toward the rest. The Officers of the Council, have also formed two sides of a right-angle triangle with the Apex to the East, so that the entire formation is a square. All Fraters present so far as possible form a circle enclosing the square. In the centre of the Hall is a passion-cross supporting the Rose and resting on a Calvary. In the East, the curtains partly open, is discovered Gualdi, clothed in white, standing upright but with head bowed, and surrounded by the 33 burning candles, and the Flaming Altar of Incense a short distance in front. Suspended above Gualdi is the "I.N.R.I.", and above that the motto "Non Nobis, Domine, Non Nobis, sed tuam da Gloriam."

During the singing of the following Triumphal Hymn, which commences the instant the procession enters the Hall, Gualdi and all present stand with head bowed and arms folded on breast. At the moment the Hymn concludes,

Gualdi stretches forth his arms making the form of a Cross, and disclosing on his breast a full blown Red Rose. Then with head thrown back and looking upward, says: Non Nobis, Domine, Non Nobis, sed tuam da Gloriam".

Hymn

All hail. The wondrous secret know,
Ye Blest on high, and man below,
The "Elixir of Life" above
Is the "Divine Creator's Love."
Then why this struggle here on earth,
When soon we'll hail a second birth,
When Life Eternal will be mine,
The Elixir, the "Love Divine"?
Hosannas now to Heaven we sing,
Our praises to the Almighty ring,
The "Elixir of Life" shall be,
The Love that God hath granted me.
Oh Holy, Righteous, Blessed Lord.
By every living thing adored,
Grant us the Elixir ye crave,
For "Love Divine" alone can save.

Immediately upon the pronouncement of the Latin aphorism by Gualdi, the 4 Ancients utter the word I.N.R.I., and the Chief Adept makes the Proclamation of Closing, as set forth in the Closing Ceremony